PAKISTAN

land of many splendours



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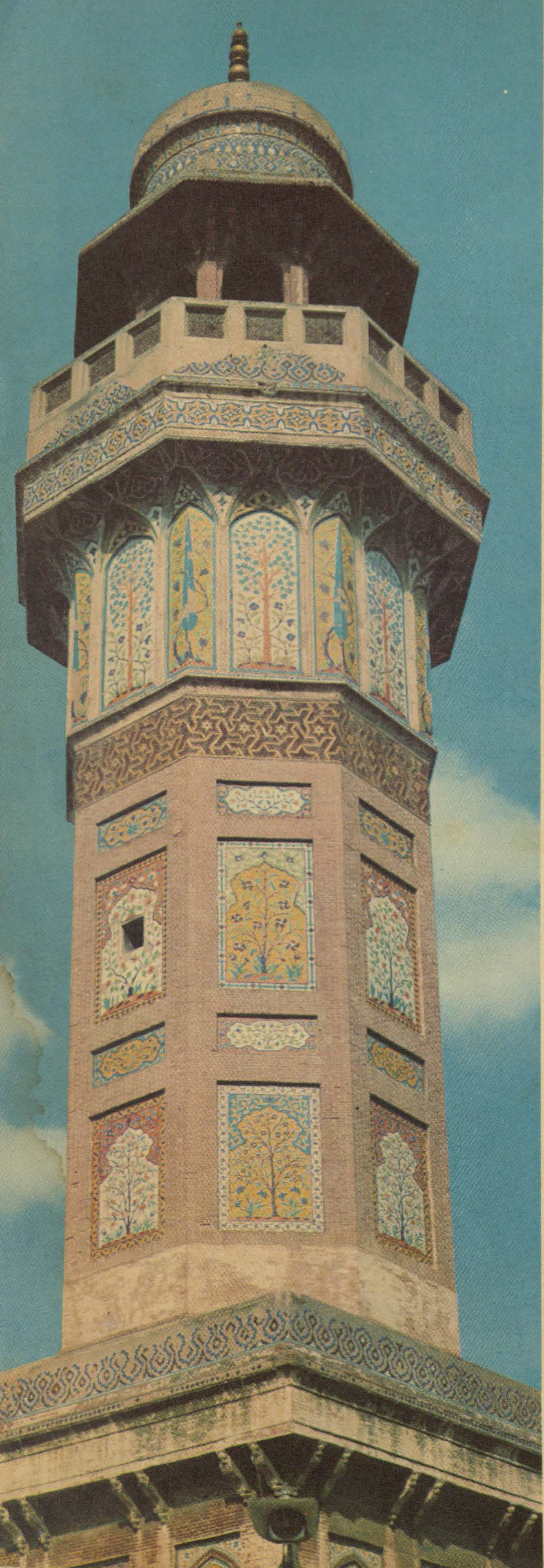
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Elaborately decorated octagonal minaret of the Wazir Khan's Mosque, Lahore. Named after its builder, Nawab Wazir Khan, a Viceroy of the Punjab under Moghul Emperor Shah Jehan, it is a fine example of variegated glazed tile and enamelled mosaic work of Persian style (1634 *A.D.*).

CONTENTS





The famous Badshahi Masjid (Imperial Mosque), Lahore, a monument of the time of Mughal Emperor Aurangzeb. Square in plan, the Mosque has been built with red sandstone while the three domes are in marble (1673-74 *A. D.*).

INTRODUCTION

Pakistan—A land of many splendours

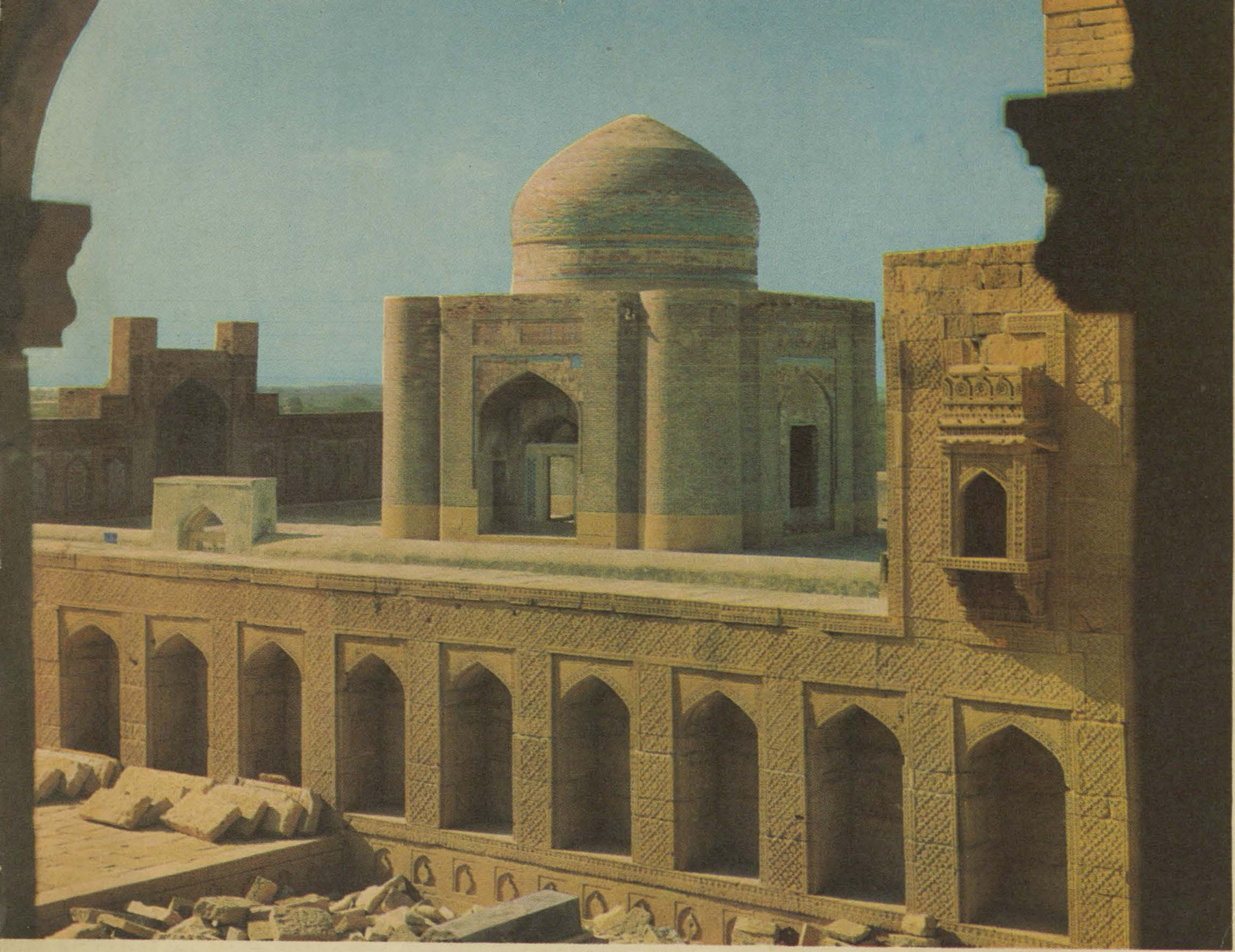
In 1947, Pakistan made its first appearance, one of Asia's biggest independent, sovereign states. Youthful as this must seem, territories which this Muslim republic encompasses have witnessed, nevertheless, the rise and fall of many civilizations, of many empires and many cultures and the evidence for this remarkable antiquity goes back to 3000 B.C. There then flourished the Indus Valley civilization whose remains have been excavated by archaeologists along the banks of the Indus and its tributaries, extending from the present border of Iran in the north-west, down to the Indian State of Gujerat. Among the earliest of the great world-civilizations, this ranks third after those of Egypt and Sumeria, but in geographical extent it far exceeds both of them, covering an area at least twice that of the Egyptian and four times that of the Sumerian. It differed, too, in many important details, although there seems to have been sharing of general concepts.

How highly developed and sophisticated a civilization this was, was proved by such cities as Harappa and Moenjo Daro, discovered in the present century. They show that the Indus Valley people not only built well-planned towns, with an administration based on an agrarian economy but had also established maritime contact with Mesopotamia and Sumeria with which trade appears to have flourished for well over a thousand years until, in about 1200 B.C., Aryan invaders overwhelmed them. Writing on this subject, the celebrated archaeologist, Sir Mortimer Wheeler, asks the question: "Who were the attackers who sacked declining Moenjo Daro about 1500 B.C. and scattered the civilization centred on the two cities?" We shall not know. But it was roughly at that time that there appeared in northern India the Indo-Europeans. The Aryans supplemented their rule with their religion so that both spread together. In its more developed form, thus, their religion came to be known as Brahmanism.

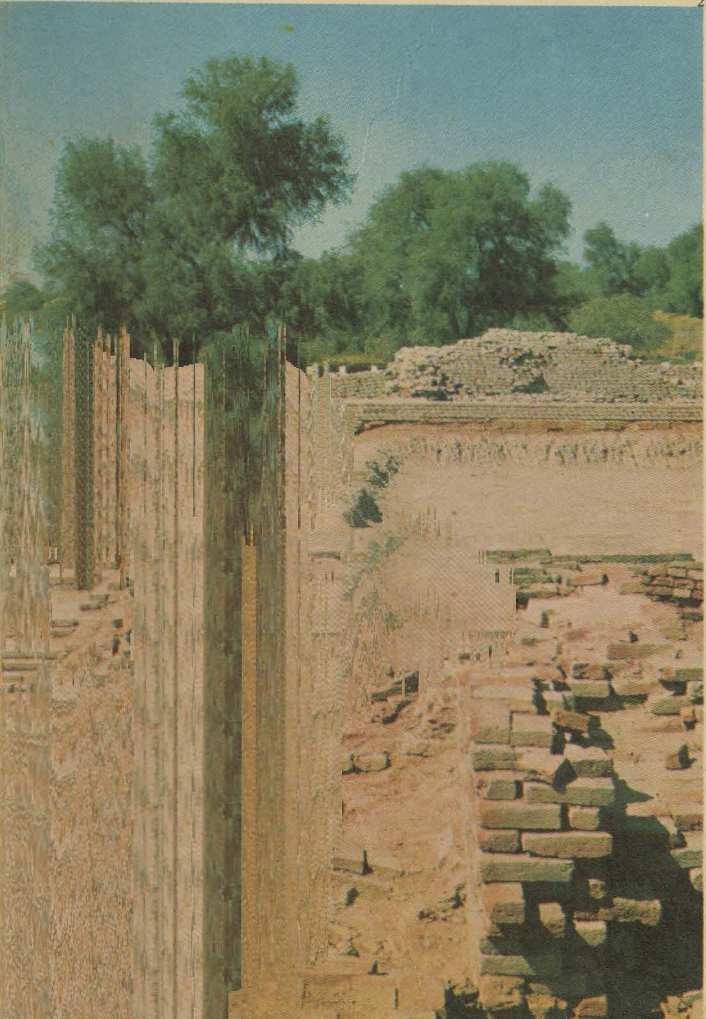
During the centuries that passed, this land witnessed a succession of invaders--the Persians under their kings, Cyrus, Darius and Xerxes; the Greeks under Alexander, the great Macedonian and, later still, from Central Asia.

At the beginning of the 8th century A.D., the Muslims appeared for the first time in the Indo-Pakistan subcontinent, visiting the lower Indus region as traders but afterwards, under the young Muslim general, Mohammed bin Qasim, they came with the purpose of suppressing piracy in the Arabian Sea. Mohammed bin Qasim and his followers settled at a small fishing village near the Indus

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1 *Tomb of Diwan Shurfa Khan, Governor of Sind under Mughal Emperor Shah Jehan at Thatta. It is a massive building with fortress like towers at the corners and a Persian style dome whose drum still retains some of its light blue tiles* (1638 *A.D.*).

2 *Excavated remains of Moenjo Daro, one of the two capitals of the world famous Indus Valley Civilization* (2500-1500 *B.C.*) *showing the approach path and a well in foreground.*

3 *Gold ear pendant (an earring) Taxila, National Museum, Karachi.*

4 *Yadgar-e-Pakistan, a stately tower built in Iqbal Park, Lahore, where the historic Pakistan Resolution was passed by the Muslims of the Indo-Pakistan subcontinent on March* 23, 1940 *for a separate homeland.*

4



1 *The Mausoleum of Quaid-i-Azam Mahomed Ali Jinnah, the Founder of Pakistan and Father of the Nation at Karachi. Recently completed, the Mausoleum enshrines the abiding love and respect of a grateful nation for its benefactor, where people from far and near throng to pay homage to the memory of the Great Leader.*

2 *Curvilinear-roofed Naulakha, a pavilion in the old Fort, Lahore. Built in 1633 A.D. it is a marble summer-house. known for its highly delicate 'pietra dura' work wrought in precious stones.*

3 *Karachi wears a gay look by night. And Zeb-un-Nisa Street, (Elphinstone Street), a fashionable shopping centre, is no exception for its gaiety and dazzling lights.*



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Bandsmen with their wind and percussion instruments enthral the spectators at the National Horse and Cattle Show held annually at Lahore, a rare occasion for traditional sports and pageantry.

delta, not far from the present city of Karachi, and Muslim influence began to spread, an influence that grew wider and stronger with the coming of other Muslim rulers from the north-west, mostly through the historic Khyber Pass.

By the beginning of the 16th century, Babur had laid the foundations of the great Mughal empire and there thus began one of the most brilliant eras ever to be witnessed in the subcontinent. He, Babur, was followed by a succession of remarkable emperors under whose administration, the cultural and intellectual traditions of the people were fostered and, at the same time, leavened by the introduction of new values and fresh ideas, in almost every department of life and activity. Babur, himself, imported from Central Asia the monumental dome and ornamental tiles. It was he, also, who introduced terraced water-gardens and the art of biographical and autobiographical writing. He was also a remarkable military genius. Notwithstanding the ebb and flow of fortune, Babur's son and sucessor, Humayun, encouraged a host of valuable Persian influences, particularly in architecture, in poetry and the painting of miniatures.

The power and glamour associated with the Mughal name reached its zenith under Akbar the Great, a man of versatile genius notwithstanding his want of formal education for he could neither read nor write. He gathered round him a galaxy of talent, drawn from every field, such as history has seldom witnessed. His son, Jehangir, with whom must be associated his famous consort, Nur Jehan, gave to the Mughal era an urbanity and refinement which invites comparison with Egypt of the Pharaohs or eighteenth century France. Jehangir's son, the Architect-Emperor Shah Jehan, built the Taj Mahal—"dream-in-marble"—as well as other masterpeices in stone. He was followed by the last of the most powerful Mughal Emperors, Aurangzeb, under whom practically the whole of the subcontinent acknowledged Mughal suzerainty.

It is important to notice that early in the history of the Mughal period, Islamic influences had established themselves in the territory which now forms East Pakistan and there rapidly grew up new synthesis of culture and ideas, further enriching the country's intellectual heritage. A distinctive style of architecture—the Shaistakhani, named after a celebrated Mughal governor of Bengal—developed and the Bengali language itself acquired fresh depth and scope. It was in this language that, during the present century, the famous revolutionary poet of Bengal—Nazrul Islam—wrote his fiery and inspiring verse.



The early years of the twentieth century saw the launching of an organised and determined struggle for freedom—political and cultural—from foreign rule. It was this same urge for spiritual, cultural and political freedom which inspired the Pakistan Movement and achieved the goal of an independent, Muslim homeland. In 1947, the dream of the poet-philosopher, Iqbal, became a reality under the dynamic leadership of Quaid-i-Azam Mahomed Ali Jinnah.

Thus it is that, in the course of 5,000 years, there has evolved, slowly but clearly, a distinct culture, drawn from an amazingly rich heritage which is specifically that of Pakistan. It is from this heritage that Pakistan has drawn its great traditions in art, in architecture, in sculpture, in painting, music, literature, ornament and even dress. In the pages which follow, the life and culture of modern Pakistan are illustrated and these pictures make apparent the synthesis of 5,000 years of ideas, of thought and of action. This synthesis has been the direct product of a receptive tolerance, of a readiness to learn, to adapt, to master and to recreate. It is a synthesis well-rooted in the soil with its own characteristic depth and beauty. Above all, it is imbued with a spirit that is tolerant, forward-looking and progressive.

Once rendezvous of marching armies and caravans, the legendary Khyber Pass, 18 miles west of Peshawar, now provides a vital link between Pakistan and Afghanistan and Central Asian countries.

KHYBER
the pass of destiny

Few places in the world can claim to have shaped the destinies of nations and changed the course of history as can the celebrated Khyber Pass. For writers, scholars and travellers, the Khyber exercises an inexhaustible fascination in which history and legend are closely interwoven. For 5,000 years, the Khyber has rung to the tramp of marching armies whose fortunes are writ large in the history of the subcontinent. Even today, watchtowers and sentry-posts stand at every vantage point on the hill-side and, even today, the hardy men of the Khyber go about their daily tasks, armed as ever before.

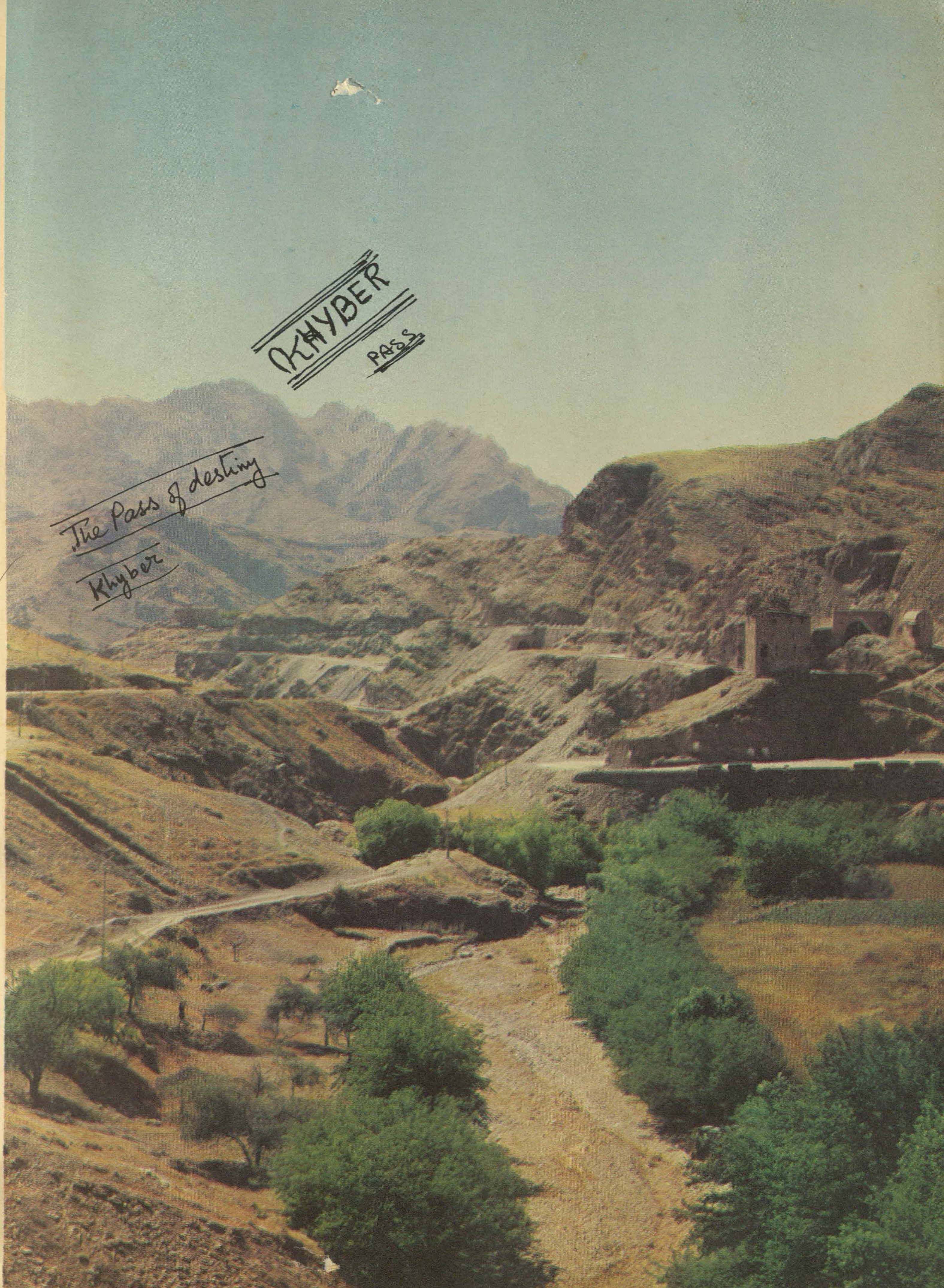
Situated on the border of Pakistan in the Safed Koh range of the towering Hindu Kush, this defile, thirtythree miles long, provides the vital link between Peshawar and Kabul and Central Asia beyond. Opening about eighteen miles west of the city of Peshawar the pass is guarded by Jamrud Fort which also serves as the tollgate for caravans and convoys. The pass is not simply a valley through the mountains, but is a narrow defile rising to more than 3,500 feet, and falling steeply thereafter. Two metalled roads have been built, the lower for vehicular traffic and the upper for camel-caravans and shepherds. There is a railway constructed up to the Afghan frontier which has been in operation since 1925.

The place is redolent with martial history. Studying the great peaks that encompass it, the imagination goes back to the twilight of history, to the days when Cyrus the Great was "subjugating tribes of the Hindu Kush and, in the Kabul valley, especially the Ghandarians". And, about the fifth century B.C. nearly two hundred years before Alexander, we see Darius skirting the foot of these same mountains.

There is substantial evidence that, in 326, B.C. Alexander, having swept through half of Asia, led part of his army down the Khyber, along the Kabul river. After him, the Scythians made incursions through the Pass into Pakistan, only to be thrown out, in turn by the Yuichi tribe of Central Asian nomads, the Bactrians, the Parthians and the Sakas.

Centuries passed until, in 1625 A.D., the Pass witnessed the march of Babur, leading a small but redoubtable band. Fifth in descent from Taimur, born and bred in the steppes of Central Asia, the blood of Genghis Khan flowed in the veins of the man who has to lay the foundations of the mighty Mughal empire.

Towards the end of the eighteenth century, Nadir Shah of Persia, marched


KHYBER
PASS
The Pass of destiny
Khyber

2 *Bab-e-Khyber (Gateway of Khyber), a monument recently built near Peshawar the capital of North-West Frontier Province.*

1 *Sturdy Pathans known for their chivalry and traditional hospitality enjoying a moment of relaxation on a rock near the historic Khyber Pass.*





2

through the Khyber, occupied Peshawar and, crossing the Indus swept all opposition before him. After him, such Afghan rulers as Ahmad Shah Durrani and his grandson, Shah Zaman, followed the Khyber route and then came the British—of course from the opposite direction who fought so many battles against the fierce and freedom-loving tribes of the Khyber Pass. Today, the granite cliffs are marked with the insignia and crests of the famous British and British-Indian regiments which fought in the Khyber.

About nine miles west of Peshawar lies Jamrud, the gateway to the historical Khyber Pass. From here onward, one travels over winding road through gradually narrowing Pass for about 24 miles, whereafter, (a couple of miles east of Landi Kotal is the headquarters of Khyber Agency) the pass opens at a small village called Landi Kotal which provides a market place for the tribesmen of the Khyber hills. They come down to sell their produce and, in exchange, buy cloth, tea, tobacco, gur (unrefined sugar) as well as arms and ammunition. The military aspect of the place is inescapable. Every man carries a rifle and cross-bandolier, moving confidently about, haggling with money-changers, pedlars and food-sellers. There is an appetising aroma of roasted mutton, spicy *chapli kabab*—a typical tribal preparation of minced meat, and barbecued fowl. After the repast, little bowls of milkless, green tea are sipped and the *chilam* (long stemmed smoking pipe) is passed round.

At the Pakistan frontier, there is a pleasant patch of greensward, a neat Rest House and the guardroom manned by a detachment of the Khyber Rifles. Here, too, flutters the green and white flag of Pakistan, symbol of a new nation's precious sovereignty.

Rifles manufactured in one of the gun factories in the rugged tribal belt are hot favourites with the tribesmen of North-West Frontier areas of West Pakistan.

THE TRIBAL BELT
sentinels of the frontier

The visitor to the north-west frontier of Pakistan will at once be impressed by two dominating features of the landscape and the atmosphere. One is the majestic grandeur of the grey, barren mountains; the other is the chivalrous temperament of the armed tribesmen. The city of Peshawar is a good vantage point from which to survey the unusual but interesting life of these frontiersmen for, within easy reach, are the passes of the Khyber, Malakand, Kohat, Kurram, Tochi and Gomal, all of them strongholds for these warlike people. In this area, there are nearly three million of them, divided into clans of which the most prominent are the Afridis, the Shinwaris, the Mahsoods, Waziris, Mohamands, Shalmanis, Mullagoris, Khattak, Bangash, Utmankhel, Tusi and the Bhitani.

The history of this unique land is replete with astonishing feats of courage and the memorable clash of arms. It was here that the great Alexander was held at bay by Porus for one whole month. The fort on the site of that historic battle-ground has recently been excavated at Charsadda. Here, too, in modern times, the all-conquering British met an indomitable foe who, at whatsoever disadvantage as to arms and equipment, never submitted for a hundred years.

Nineteen miles south-west of Peshawar is the Kohat Pass which provides an excellent glimpse of the life of these remarkable people. Nestling in the narrow valley, the villages consist of mud-plastered houses, where life is hard and the struggle for survival is unrelenting.

In the Kohat Pass, is the Adamkhel area, famous for the manufacture of guns and pistols. In the little bazar, rifles, pistols and ammunition are sold, along with all other articles of daily use such as tea, tobacco, sugar, dried mulberry, mutton, beef, cloth and domestic utensils. In the back of the shops, old men and young are busily forging hot steel into rifles and pistols, weapons which possess a remarkable precision and a durability that compare favourably with foreign, factory-made arms.

Life in these rugged hills is not only hard, it requires eternal vigilance in order to survive and for every tribesman, his weapon is his most prized possession. Whether working at the plough, or on his way to market, the tribesman inevitably carries his rifle. Every house is built like a fortress with a watchtower atop and every village is protected by a mud wall.

Yet all this notwithstanding, the tribal folk are slowly taking to modern ways. Some may, perhaps, lament the steady break with the past, but the spirit of



progress is irresistible here, as elsewhere in Pakistan, and many changes have already and will continue to come to the tribal belt, to the advantage and betterment of the people of the tribes.

1 *Qissa Khawani Bazaar, or the Street of Story-tellers in the old town of Peshawar. Once a meeting place for caravans and local tribesmen for exchange of news and views, it still retains that tradition through small tea-shops and restaurants which serve roasted lamb and Chapli Kabab to the lovers of delicious food and appetising snacks.*

2 *Mahabat Khan's Mosque, Peshawar. A fine massive structure with lofty minarets, it was built in* 1630 *A.D. by Mahabat Khan the Governor of Peshawar during the reign of Emperor Shah Jehan.*

PESHAWAR

city of stories

Among all the ancient cities of the East, none possesses a more intense atmosphere of romance than does Peshawar. Its labyrinthine streets and lanes, where tall tribesmen pass and re-pass, gazing at the well-stocked shops, recall to mind the colourful scenes described in the Arabian Nights or in the romance of which Rudyard Kipling was so skilled a master.

Situated on the highway to Afghanistan, at the mouth of the Khyber Pass, Peshawar has, for centuries, been the north-western outpost of the Indo-Pakistan subcontinent through which countless streams of humanity have made their way. One of Asia's most important cross-roads, Peshawar has long been a crucible in which many cultures have made their own unique addition, evolving something as powerful as it is charming in effect.

Called *Po-lu-sha* by the famous Chinese traveller, Fa Hien, and *Parshawur* by Alberuni and other Arab writers, Peshawar once formed an important city in the country called Ghandhara which, roughly speaking, embraced the territory from Attock on the east, to the Kabul river on the west. It was a capital city in the days of Asoka and Kanishka, two great rulers of the Buddhist era, and was made by them into a massive stronghold. When the Mahayana form of Buddhism was the state religion, Peshawar became famous as a centre of Buddhist worship and instruction.

A flourishing civilization developed there as is clear from the wealth of sculpture, stone carving, stucco, bass-reliefs and coins recovered from excavations in and around Peshawar. They tell much of the history of that time and in the Museums of Pakistan there are, today, wonderful collections of these splendid antiquities including the world-famous statue of the *Starving Buddha* at Lahore.

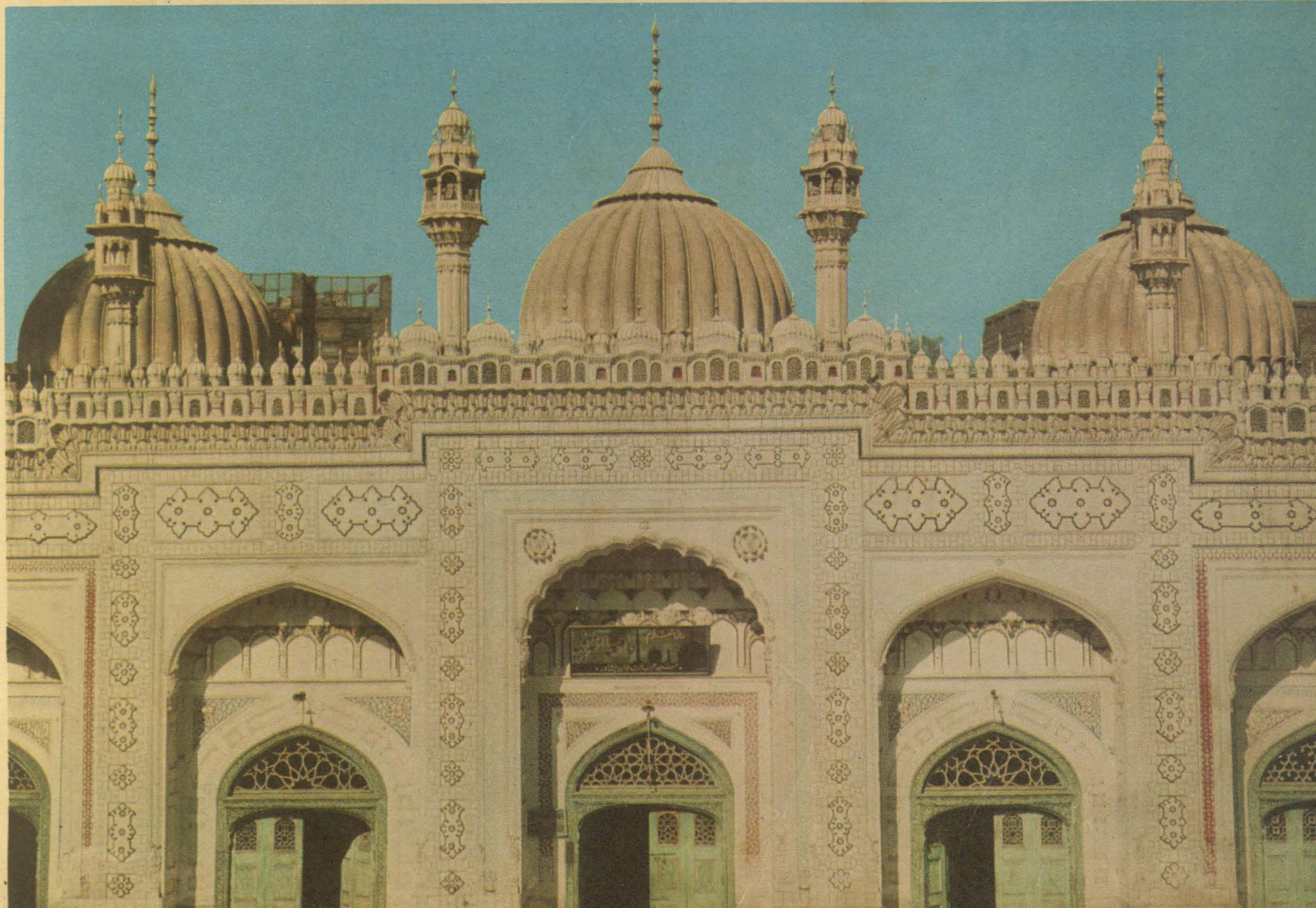
Peace, tranquillity and much progress in recent years, have made their mark, yet Peshawar retains much of its old oriental aspect. Merchants from Afghanistan, Central Asia, Dir, Swat and the Tribal territories, still bring their goods to the city, often by camel caravan as did their forefathers for centuries. In Peshawar, rugs, sheepskins, gold-embroidered dresses, silks and other produce form the traditional merchandise brought by these merchants who then seek other goods in exchange.

The biggest and most famous of Peshawar's many bazaars was immortalized by Kipling. It is called the *Qissa Khani Bazaar* or the Street of Storytellers. In



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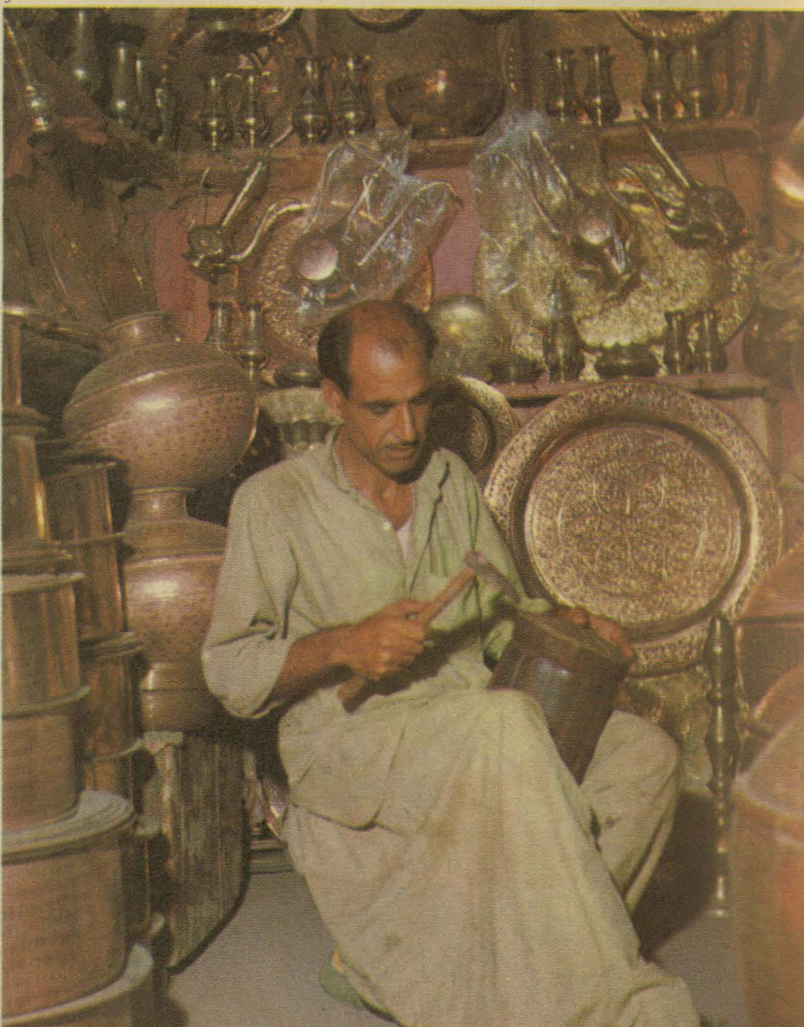


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1 *Students of Agricultural College, Peshawar busy with their study of plants as part of their curricular activities.*
2 *Arranged like small pyramids the fresh and dried fruits can be had in abundance from any of such stalls in Peshawar.*
3 *The city of Peshawar is not only known for its historic association as an entrepot to the subcontinent but also for its highly skilled artisans and craftsmen. In tiny little shops brass and copper wares are sold to the connoisseurs and interested buyers alike.*

4 *Khattak Dance, one of the folk dances of the valient tribesmen of North-West frontier regions of West Pakistan. Traditionally danced before the commencement of a battle, it is now performed with great fanfare during tribal festivities.*



the old days, when the bazaars of the Orient formed whispering galleries for news and information about trade, the Storytellers gathered here. Seated around the *hookah,* they drank tea and ate roast lamb while retailing news as well as gossip, and stories about what they knew, had heard and, we may be sure, often guessed.

Today, in the Qissa Khani Bazaar, people still meet in the *Qehwakhanas* (tea-shops) and still exchange gossip or titbits of scandal. It is something which lingers from the past and exists still to interest the traveller who, even if he cannot understand the talk, will nevertheless find much to fascinate him in the Storytellers and the brave frontiersmen who listen avidly to their tales.

Ideally situated, the Palace of the Mir of Hunza at Karimabad, Hunza.

HUNZA AND GILGIT

halfway to heaven

Set like a gem amid the skyward towering mountains of north-western Pakistan and touching the roof of the world in Central Asia, lie the fabled lands of of Hunza and Gilgit. Here, for a thousand years, adventurers, explorers, merchants, pilgrims, artists and soldiers of fortune have passed and re-passed, daring the perils of the mountainside tracks, the winter blizzards and the springtide thaw. This part of Pakistan has been the subject of travellers' tales, authentic and spine-chilling, since Marco Polo, in the 14th century, made his historic journey to China. Known as the Gilgit Agency, this territory extends from the borders of Indian-occupied Kashmir in the east, to Chitral and Afghanistan in the west and from the Chinese Province of Sinkiang in the north down to Hazara District, in the Punjab, to the south.

Today, the Gilgit Agency is linked by air to Rawalpindi and Islamabad, the new capital of Pakistan. Twice weekly flights carry passengers and freight between the plains and the towns of Gilgit and Skardu, flying over one of the greatest concentrations of eternally snow-capped mountains in the world.

The town of Gilgit is situated in a narrow valley on the bank of the fast-flowing Gilgit river. It has a population of 20,000, but the air-link with Rawalpindi has brought newer opportunities to the people and the business is thriving as never before. Gilgit town is the nerve-centre of the surrounding areas and is the market for their produce, despatched for consumption in the plains and distributing, in turn, cloth, shoes, petrol, kerosene and other commodities carried to Gilgit by air or through the mountain passes.

North-east from Gilgit town, is a mountain jeep-road which after an exciting 64-mile journey, brings the traveller to the States of Hunza and Nagar. This road is an improved version of the old mule-track which Marco Polo, and others after him, had followed when trekking from the Pamirs into the Indo-Pakistan subcontinent. For the lover of natural beauty on the grandest scale coupled with a challenge for the hardy, this trip between Gilgit and Hunza offers unparalleled excitement.

The Hunza valley is unsurpassed in natural loveliness—a veritable paradise on earth enclosed within mountain peaks that soar majestically into clear, blue skies. Its people are racially unique in Pakistan, tracing their origins to the Greeks who came with Alexander. The ruling dynasty of Hunza is not quite so ancient, but is nearly six centuries old. The people, who wear very colourful



dress, have a language of their own called *Brushaski*.

The Hunza valley and Nagar State are famous for a healthy, stimulating climate and for the abundance of the crops grown there. Besides wheat, maize, barley and rice, there is an immense variety of delicious fruits.

The people of Gilgit and Hunza are renowned for their looks, radiant health and longevity of life, so much so that many scholars have made it their business to study the reasons for this. Not surprisingly, they have concluded that clean living, sound habits and simple food probably account for the fact that the people of this region live to a ripe old age, active to the last. There is a local saying that a Hunza man never dies unless he falls from the mountain-side—which certainly happens—into the river that pours through the gorge below.

The people themselves attribute their long span of years to the glacial water which feeds the mountain streams. It is, no doubt, a very pure liquid containing minerals necessary to life, including gold dust and mica flakes, although it is not certain that these two last-mentioned constituents lend anything to human health.

The country beyond Hunza is the goal of adventure-seeking hunters and nature-lovers. Here is found that rare species of wild sheep named after Marco Polo who first discovered the breed in the 14th century. The Marco Polo sheep, the ibex and the markhor are still found in these mountain ranges, sometimes at a height of 13,000 feet—rare challenge to the huntsman and the naturalist.

Typical Kalash girls in their traditional dress and headgear studded with cowrie shells.

LAND OF KALASH

"*shangrila*"

The northernmost regions of West Pakistan form a crescent from the fringe of the Pamirs in the east to the foot of the Hindu Kush range in west. Here is one of the greatest concentrations of mountain peaks in the world and enclosed within these silent, brooding fastnesses are valleys where dwell hardy peoples, differing in race and culture, with origins lost in antiquity and presenting the most interesting material for travellers and scholars.

A few miles beyond Chitral sprawl the twin ranges of the Hindu Kush and the Karakoram, within whose narrow defiles are three well-watered and fertile valleys—Berir, Bumburet and Rambor. They are inhabited by a tribe of some 1,200 people, usually known as the *Kalash* and sometimes as *Kafirs*.

Racially, the Kalash form a type quite distinct from the peoples of Chitral and also from the Pathans. It is possible they are a remnant of the Aryans, cut off from the main current of Aryan migration which took place thousands of years ago. It is also possible, however, that they are descended from Greek, Kushan and Pathan soldiers who came in the wake of the Aryans, centuries later, and, for one reason or another, were left behind in these isolated valleys.

The community is a self-sufficient one of farmers and cattle-breeders, dwelling in some 200 houses which nestle, like dove-cotes, on the slopes and in the valleys, themselves some four to six miles long. They are friendly, smiling people, the men tall and well-built, the women hard working and attractive.

The soil of the valleys is fertile and there is plenty of water for cultivation. The Kalash grow wheat, maize, barley and rice as well as a variety of fruit. Timber is ample and grass grows in plenty to provide good grazing for sheeps, goats and cattle.

The Kalash menfolk wear baggy, woollen trousers which are sometimes long enough to reach to the shoulders so that, in winter, protection is afforded to the chest and, in summer, the upper portion, which is usually finely embroidered, is allowed to hang down, over the waist-belt. Gaiters made from goat-hair protect the legs and the feet are wrapped in goat-skins, tied by leather thongs. In the cold weather, jackets of fur and coats made of sheepskin are worn.

The women wear a long, sack-like, black, woollen gown—called a *sangach*—with white woollen girdle. Head-wear consists of a black woollen cap with an attached hood of similar material ornamented with buttons, cowries and brass-bells. Coloured plumes and shiny, red woollen hackles are attached to the



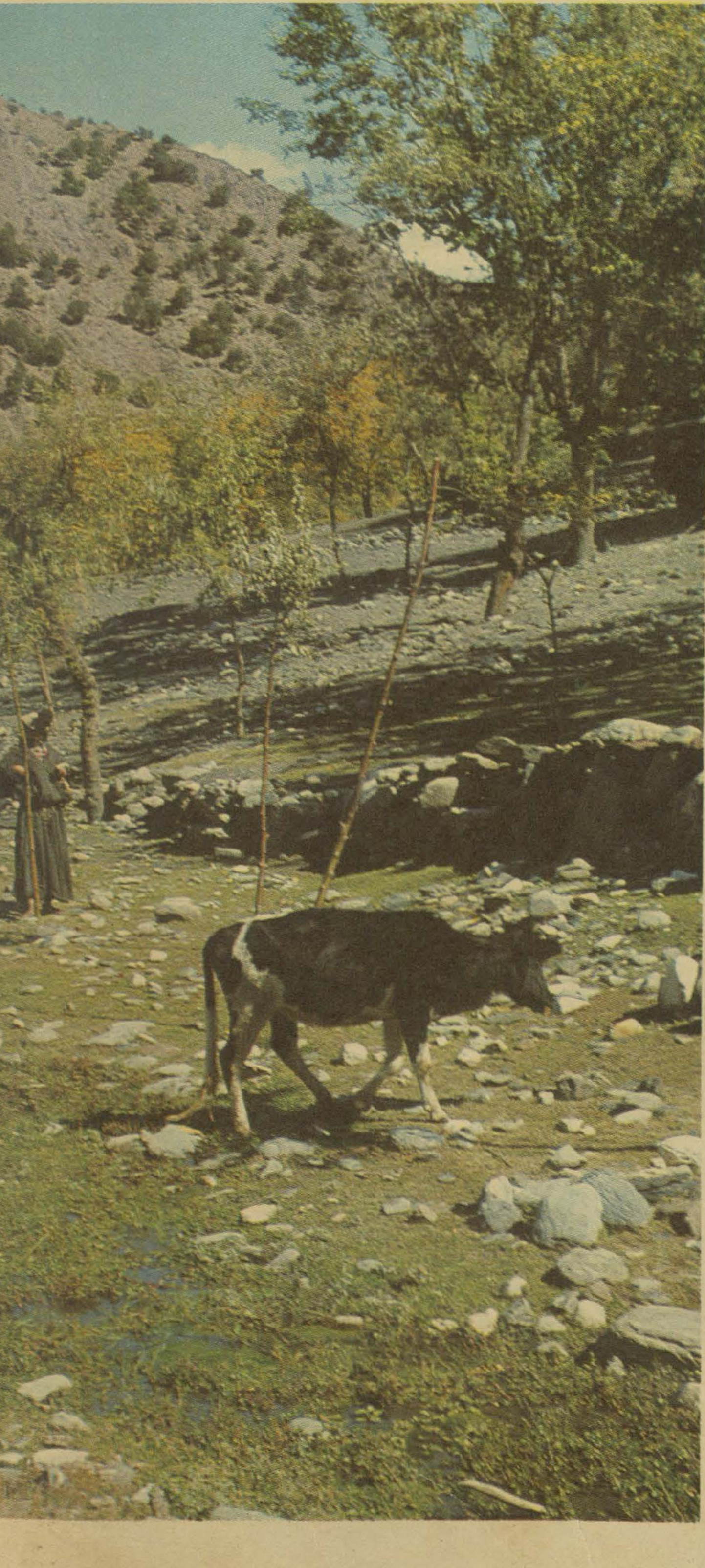
1 Lush green Berir Valley, a few miles beyond Chitral. Situated between the Hindu Kush and Karakoram ranges, the valley is inhabited by Kalash, an isolated tribe of unknown origin and strange customs.

2 Surrounded by bounties of Nature, handsome Kalash men, women and children live happily in their neat and clean houses in blissful isolation from hectic modern life.

3 Hunting with a falcon is a traditional sport that provides thrill to the hardy people of Chitral Valley.

4 Autumn season brings immense joy and happiness to Kalash tribesmen whose womenfolk greet the occasion with typical folk dances to the beat of drums.

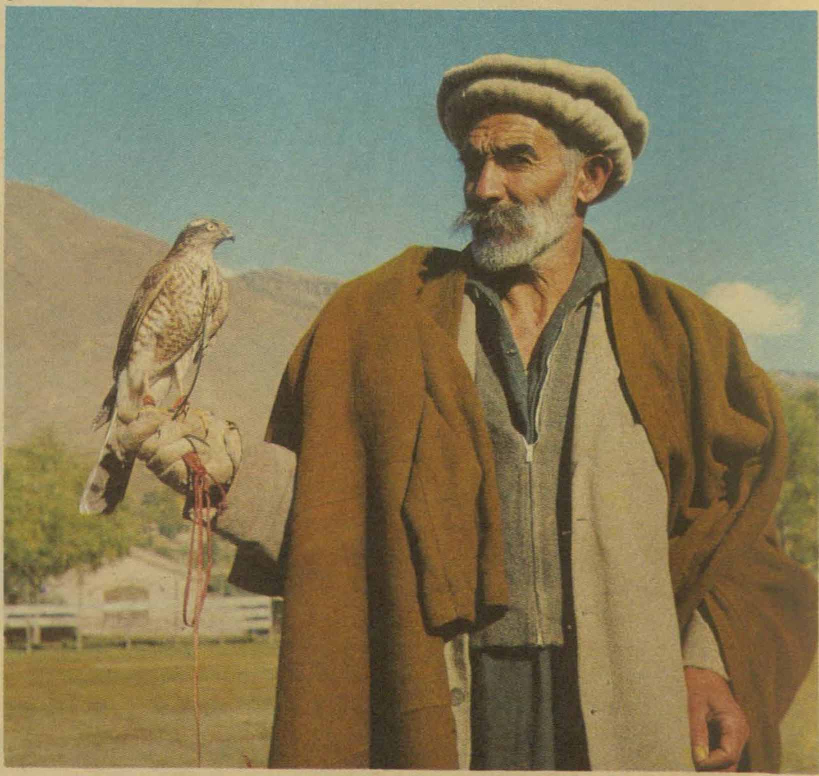
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crown of the *Kopas* as the Kalash women call this ornate form of headgear.

The Kalash people believe in supernatural spirits and also in a number of patron-fairies, called *Dewalog* (the gods), which rank high in their pantheon. There are evil spirits, too, called *Shaitan*. The *Dewalog* are supposed to live in the valleys, but there are particular places in the mountains where their help may be invoked.

The usual age for marriage is between 16 and 17 years for boys and 14 or 15 years for girls. The custom is that of marriage by elopement but there is, later, an actual wedding ceremony at the house of the boy's family. The Kalash do not bury their dead. The corpse is placed in a rough, wooden coffin with a loose lid and is left in the open, some way from the village. The village community then performs a ceremonial dance round the coffin to the beat of drums and they sing impromptu songs eulogising the courage of the deceased and his brave deeds.

No doubt one of the happiest and most contented people in the world, the Kalash, perhaps without knowing it—have realised on earth More's dream of *Utopia*. They live in blissful ignorance of the world outside, a world which many might say was well lost for the serene tranquillity of the valleys of the Kalash.

A view of Utrot valley in Swat

THE WONDERS OF THE NORTH

Dir—Swat—Chitral—Kaghan

The northern regions of West Pakistan are a virtual Tourist Paradise, with some of the most enchanting holiday resorts like the valleys of Kaghan and Swat, and the snow-crested high lands of Chitral bordering on the fabulous land of the Kalash, linked with the mainland by air services and jeepable roads.

Swat is a valley of magnificent beauty, with lush green landscape and rushing rivers amidst towering snow-capped mountains, approachable by road through the Malakand Pass, or by air from Peshawar. Dir, hitherto a tiny princely State, is a small sleepy town on way to Saidu Sharif, the main centre of trade and activity in this area.

Mingora, Madayan, Behrein, Shangla, Miandam and Kalam are popular tourist spots in the valley with superb natural beauty of fast flowing streams, emerald green slopes, flower-covered fields and orchards full of fruits.

Swat is known to history as the 'land of enchanting beauty', where Alexander the Great had fought and won some of the major battles before crossing over to the plains of West Pakistan. It has also been known as the cradle of Buddhism where as many as fourteen hundred monasteries once flourished.

Chitral can boast of the greatest concentration of the highest mountains in the world. Sandwiched between the Karakoram and the Hindu Kush ranges, the valley of Chitral is full of scenic beauty and grandeur, well watered during summers and snow-bound during winters. The majestic Trich Mir peak reigns supreme throughout the valley.

Kaghan is yet another valley of great scenic beauty in this region. It stretches over 95 miles from Abbottabad, covering picturesque landscape and pine studded hills. The valley is approachable from Rawalpindi by a good motorable road. A jeep service is available from Abbottabad for the Valley during summer. Balakot is located in the heart of the Kaghan Valley, 45 miles from Abbottabad. Beyond Balakot and up to Kaghan, an unmetalled road follows the course of the Kunhar river, and can be covered on foot, by ponies or jeep. The entire area is full of green glory and superb scenic beauty worth enjoying the pleasures of an outing, fishing or shooting game birds. Kaghan is, in fact, becoming increasingly popular for its scenic splendours and invigorating climate—far from the polluted atmosphere and mad rush of modern cities.

1 *View of terraced fields in one of the fertile valleys in Swat, an enchanting land of towering mountains, meandering rivers and rushing torrents.*

2 *A charming man-made lake in Saidu Sharif an excellent place in Swat for enjoying the pleasure of boating.*

3 *Pretty little children carrying lunch boxes for their elders who work in the nearby fields and orchards spread all over Swat.*

4 *One of the many attractive spots in the vicinity of Naran in Kaghan Valley dotted with tourist camps, an ideal place for trout fishing.*

5 *A sheep farm at Lalazar, one of the scenic spots in the Kaghan Valley, where shadowy trees, majestic mountains and dazzling lakes are some of the gifts of Nature to Man.*

6 *Lying in a vast rocky bowl at an elevation of* 10,000 *ft., the Saiful Muluk lake in Kaghan Valley sparkles like a sheet of glass with a myriad reflections and continually changing colours.*

7 *Little children engrossed in studies in Chitral. Modern education is fast making its impact on the tribal people in their crusade against ignorance and backwardness.*

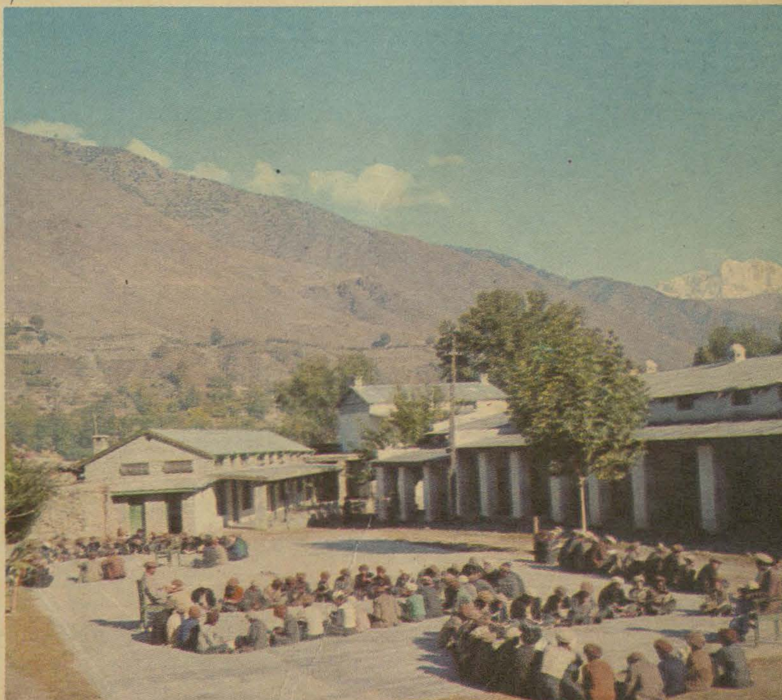
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ISLAMABAD
a dream comes true

A few miles from Rawalpindi, a new city has come to life. Some ten years ago, bare hills and open countryside became the scene of immense activity for, in 1959, the Government of Pakistan took the weighty decision to move the Federal Capital from Karachi to the interior. The site selected for *Islamabad*, as the new Capital is called, covers an area of 25,000 acres, seven miles north-east of Rawalpindi. It lies in a landscape both beautiful and impressive with, to the north, a crescent-shaped chain of hills.

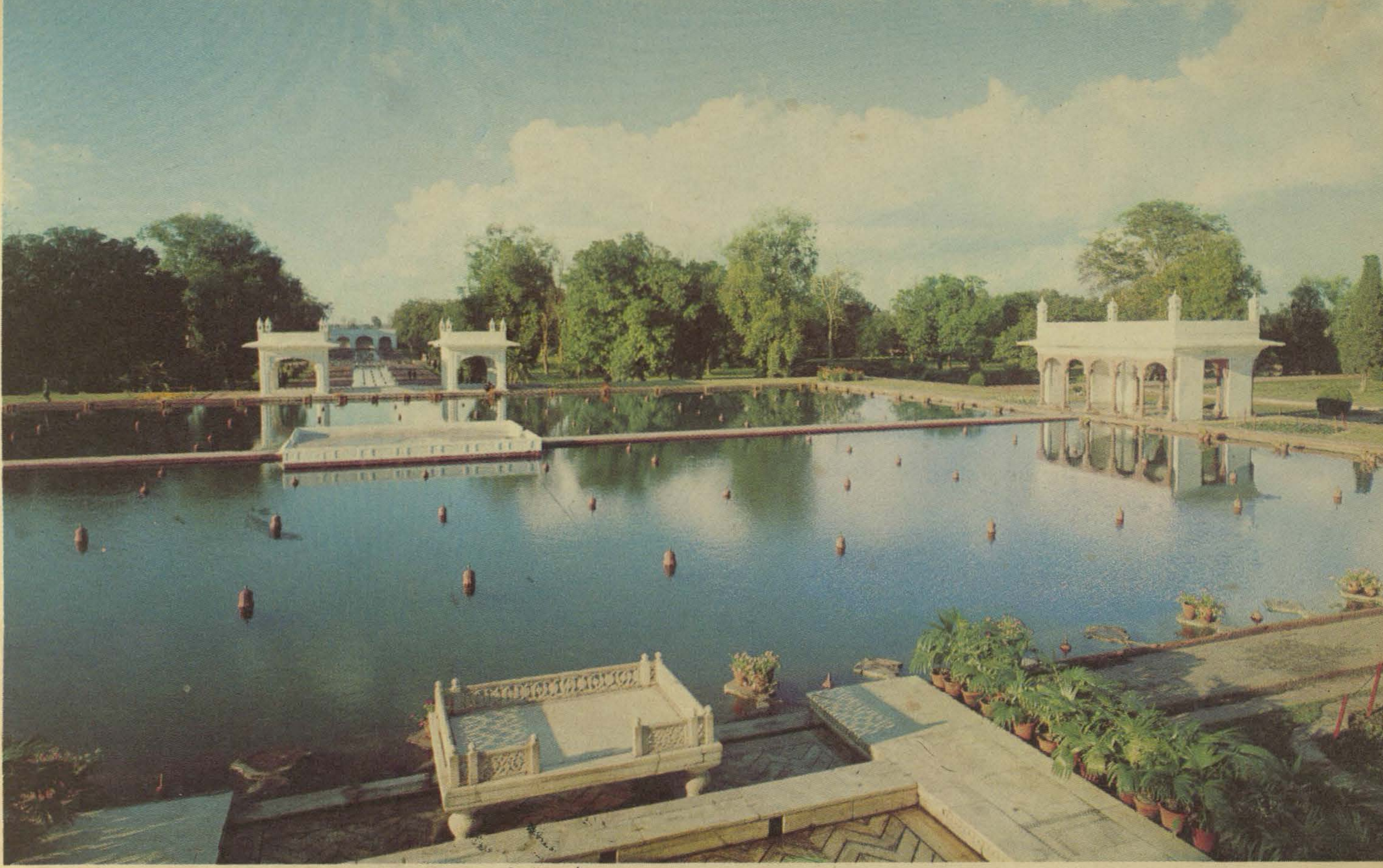
The climate is most congenial, with an average maximum temperature of 84° F. and a minimum average of 57.90° F. The annual rainfall is about 36 inches and the really hot weather does not last for more than a few weeks. The proximity of such charming hill-stations as Murree, Nathiagali, Ayubia and Abbottabad provides ample opportunity for rest and change.

The planning and construction of the new capital were undertaken methodically and carefully. Such examples, of the present century, in the design and construction of new national capitals as Brasilia, Canberra and New Delhi, were closely studied. Plans for the main administrative complex, as well as for the city as a whole, were invited from some of the best-known experts in town-planning as well as celebrated architects. Finally, a master-plan, submitted by the well-known Constantine Doxiadis, was accepted.

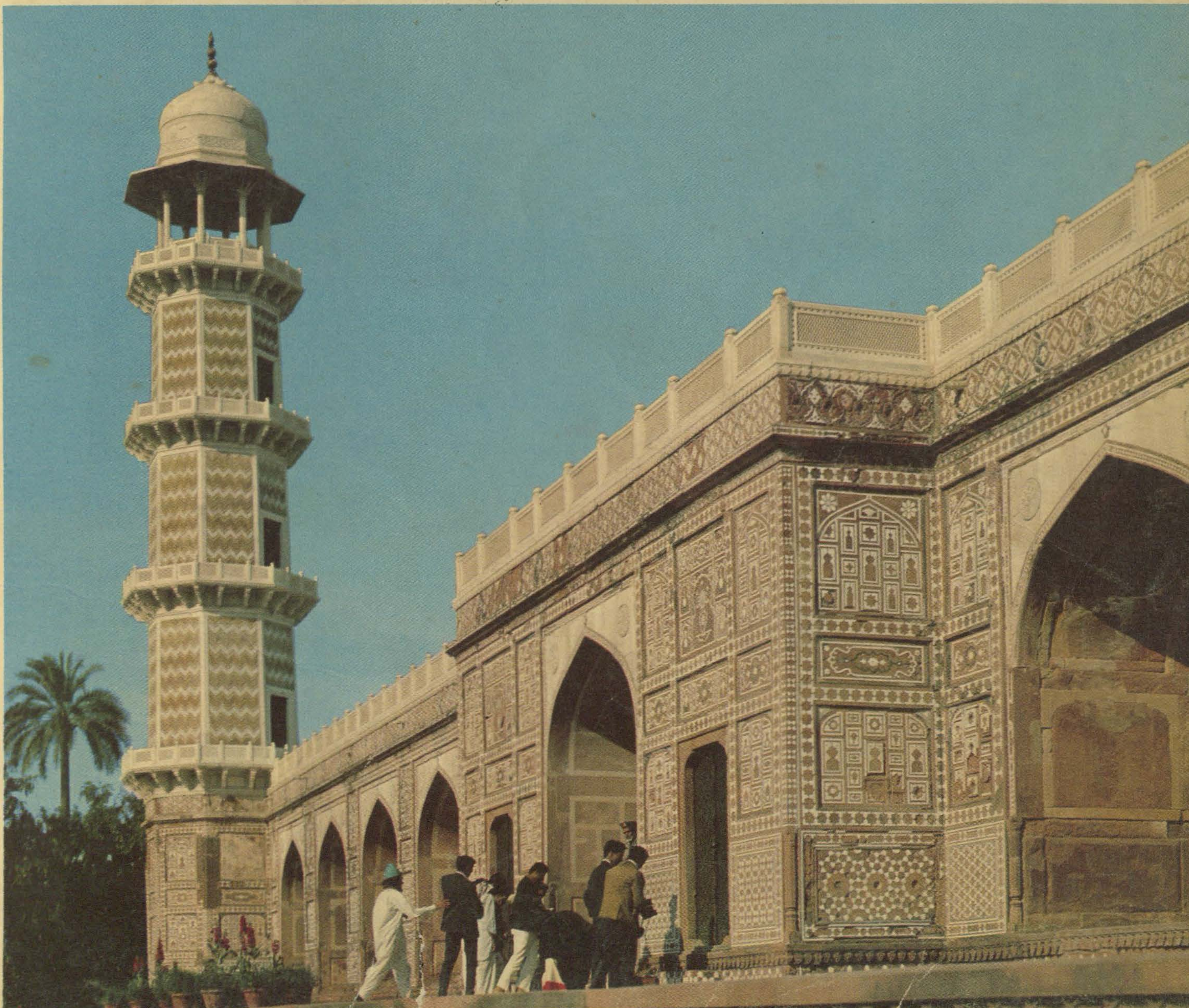
Architecturally, Islamabad presents an interesting example of 'unity in diversity'. In other cases, such as Brasilia or Chandigarh (capital city of East Punjab, an Indian State) the entire design of all major buildings were entrusted to one architect, Oscar Niemeyer in the case of Brasilia and Le Corbusier in the case of Chandigarh. In the case of Islamabad, the Capital Development Authority decided, after the most careful and elaborate consideration, to adopt a new approach. The plan, here, was to achieve a unity of style through the efforts of a group of eminent architects between whose work there was a basic sympathy. In this way, it was thought that there would be an avoidance of monotony and repetition and, moreover, the combined experience of this group would bestow a wider variety and greater vigour to the entire concept.

For precisely the same reason, the Japanese Landscape architect, Mr. Kimio Kondo, was asked to convert a 300-acre tract of undulating, hilly land, into a Japanese garden. Much attention has been paid to landscaping and the landscape architects, while planning the paving and planting of the public sectors

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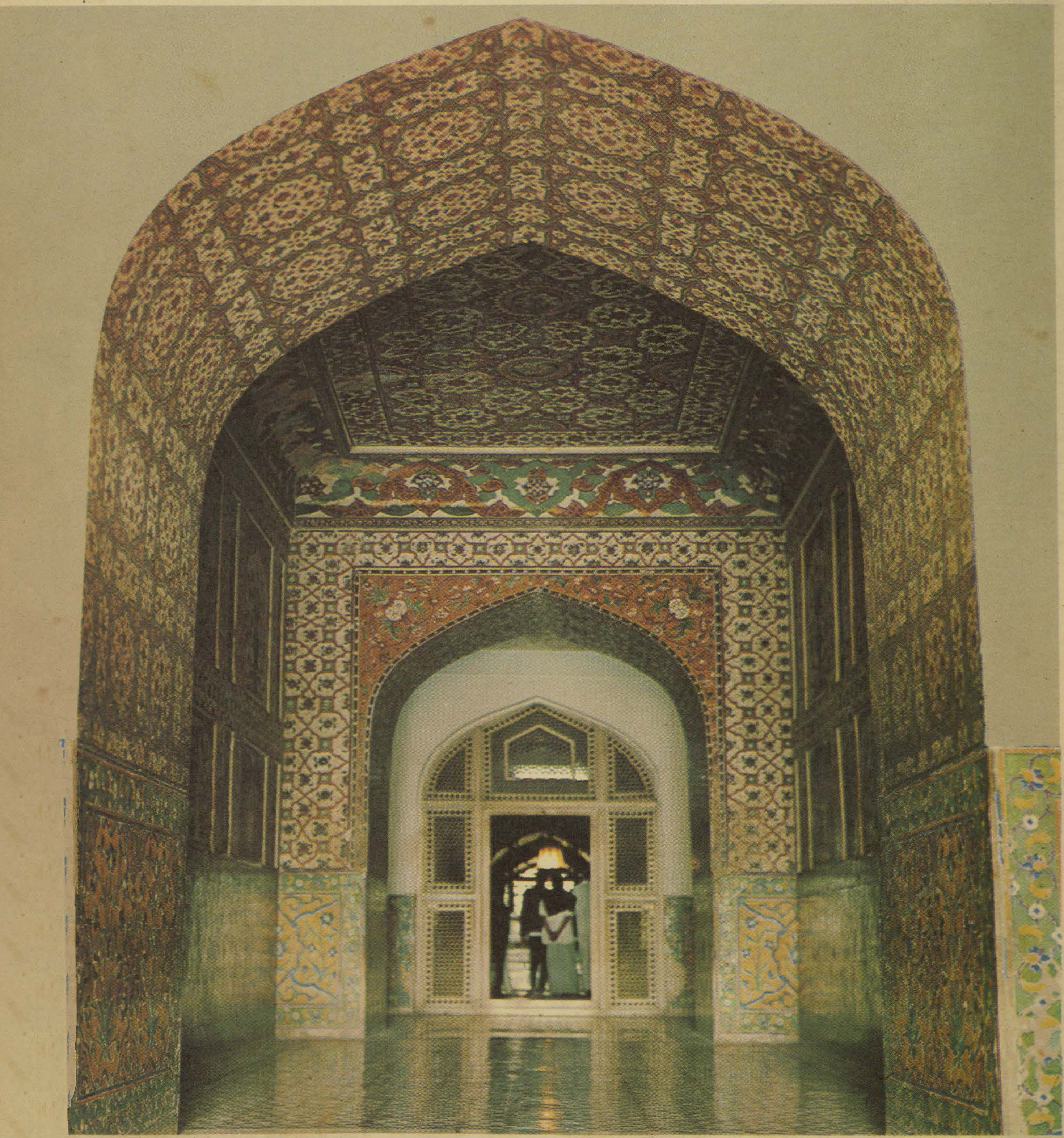
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2 *Opening pages of the holy Quran in Nastaliq script, a specimen of calligraphic art in Lahore Museum.*
3 *Fasting Buddha, one of the finest pieces of Gandhara sculpture (4th century A.D.) Lahore Museum.*
4 *Specimen of a rare illuminated manuscript in Persian.*

1 *Interior of Jehangir's Tomb, Lahore has fresco decorations on walls and marble flooring. The marble cenotaph with its delicate and colourful 'pietra dura' work and engraved with the ninety-nine attributes of God, the Emperor's name and the date of his death, all in superb calligraphy, is one of the finest examples of marble workmanship in the 17th century A.D.*

1





بسم الله الرحمن الرحيم
الحمد لله رب العالمين الرحمن الرحيم
مالک یوم الدین ایاک نعبد
و ایاک نستعین اهدنا الصراط المستقیم
صراط الذین انعمت علیهم غیر المغضوب
علیهم و لا الضالین
بسم الله الرحمن الرحيم
الم ذلک الکتب لا ریب فیه
هدی للمتقین الذین یؤمنون بالغیب
و یقیمون الصلوة و مما رزقنهم
ینفقون والذین یؤمنون بما
انزل الیک و ما انزل

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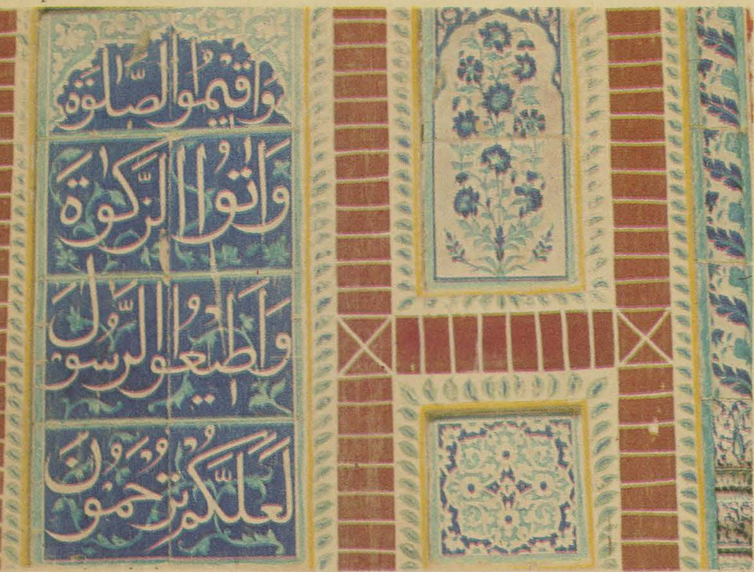
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4 *Tomb of saint Shah Rukn-e-Alam at Multan.* 115 *ft. high with a sloping minaret attached to each angle, it is exquisitely decorated with glazed tile patterns* (1320-24 *A.D.*)

1 *Close view of the main arch of the Eidgah, Multan.*
2 *A side panel of the main entrance of Eidgah, Multan.*
3 *General view of the famous Eidgah, Multan.*

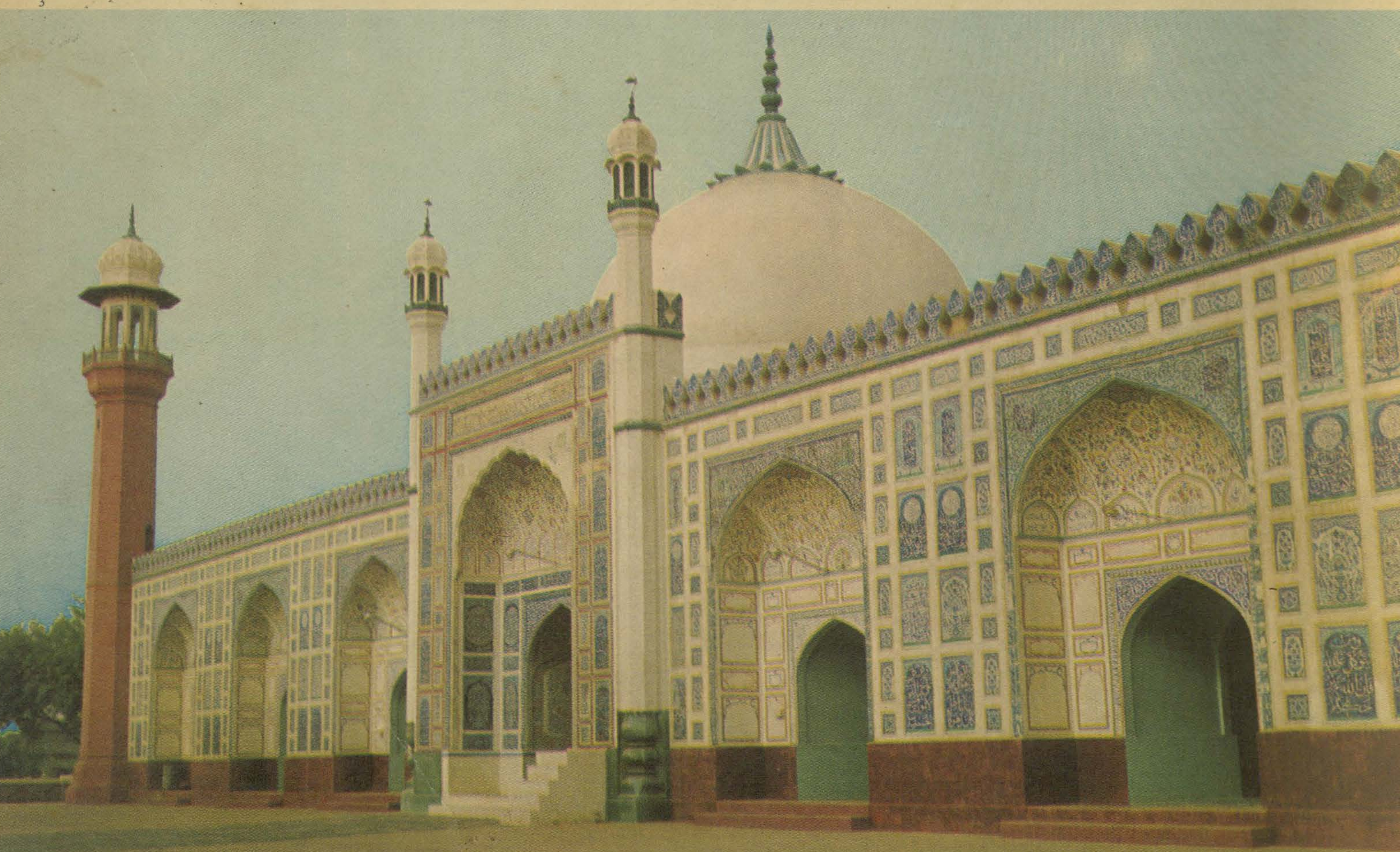
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Hussaini and Pir Musa Pak Shahid Jilani of Baghdad who fell a martyr during a raid on the city in 1593 A.D.

The cultural heritage of Multan is a considerable one which accounts for its position as a centre of learning as well as of art and fine craftsmanship. It accounts, too, for the fact that, with a population today exceeding a half-million, Multan is rapidly developing into a major centre of industry and trade. About 580 miles from Karachi, it is served by the national highway, by the Pakistan Western Railway and by internal air services. Multan, already, has several large textile mills, cotton ginneries and foundries. There is a fertilizer factory, based on natural gas, with an annual production capacity of 100,000 tons of ammonium nitrate and about 60,000 tons of urea, as well as a thermal electric power station, also using natural gas, with a generating capacity of 120,000 k.w.

MOENJO DARO
the glory that was

Few archaeological discoveries, made in recent times, have caused greater stir in the world of scholarship than the excavation of Moenjo Daro in Sind province. This important event ushered in an era of unprecedented activity in the field of excavation and research, in order to reconstruct an almost entirely unknown period, relating to a civilization and a culture that existed in the plains of the Indus at least a thousand years before the advent of the Aryans in this part of Asia.

At Moenjo Daro—meaning, in the Sindhi language 'Mound of the Dead'—the archaeologist's spade has revealed rich treasures that belong to the oldest civilization of the Indus Valley. Today, we know that this civilization centred upon the two metropolitan towns of *Moenjo Daro* in the Larkana District of Sind and Harappa in the Sahiwal District of the Punjab. Interspersed are the remains of many smaller settlements, belonging to this ancient culture, scattered along the Indus as well as in Baluchistan and Bahawalpur.

These two cities were the foci of a civilization that dominated an area nearly 500,000 square miles in extent, based on agriculture and foreign trade and possessing a highly developed economy. Communication by river provided a natural highway between these two cities of which the more spectacular—Moenjo Daro—was probably the capital.

The standard of urban life, as disclosed at Moenjo Daro, has demonstrated the high rank that this civilization enjoyed among all that belong to antiquity. Situated about 200 miles north of Karachi, on the main road to Quetta, Moenjo Daro is certainly the most magnificent of all the cities that belong to so remote an era. Once the Indus flowed past its walls but the river, in its countless meanderings, no longer does so. Today, Moenjo Daro raises its head above the desert, silent and alone, save for the scholars and tourists who come to see, to study and admire.

Seven successive layers have been traced, revealing the passage through time of several destructions—mainly by flood—and reconstruction. But, the continuity of culture is clearly visible as well as the form of a civilization whose source lay in the cultivated alluvial areas that surround the ancient city.

The excavated remains are at two distinct levels, upper and lower. The former, which lies towards the western outskirts, is an oblong mound 400 yards from north to south and 200 yards from east to west. It was massively

The world famous site of Moenjo Daro with imposing Stupa in the background, a monument of the Indus Valley Civilization (2500-1500 *B.C.*).



4 *Engraved seal, Moenjo Daro.*

1 *Dancing girl in bronze, Moenjo Daro.*
2 *Mother-goddess on the goddess of fertility, popular in the near Middle East in ancient times, Moenjo Daro.*
3 *Steatite bust of King-Priest or a nobleman, a unique specimen of sculpture art from Moenjo Daro, National Museum, Karachi.*

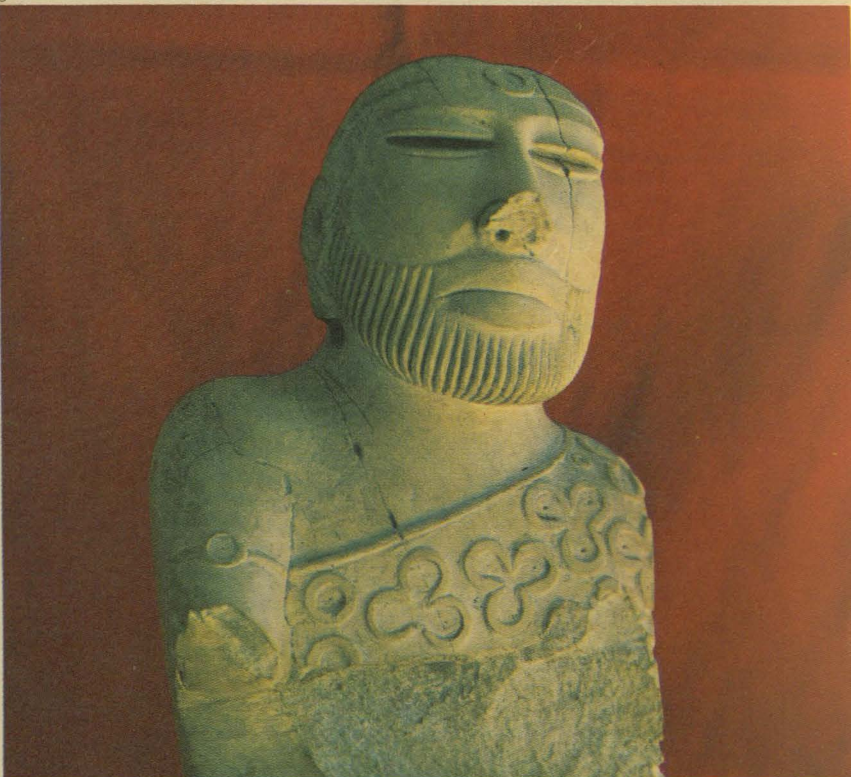
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fortified, but although the visitor's eye may miss the fortifications that enclosed the mound, he will at once recognise the raised mound itself which clearly shows the dignity and rank of the people who lived there. This, indeed, is the citadel, fortified by a mud-brick wall, forty feet thick and tapering upwards to a height of thirty to forty feet. On the outer surface it is faced with baked bricks to protect it from the rain. Here, too, is the Great Bath of which the central feature is a tank, thirtynine feet by twentythree feet, with bitumen-protected brick walls. From two sides steps lead down to the water and there is a promenade as well as cubicles for bathers.

In the lower town, we find well planned streets with shops, laundries, jewellers' shops and private dwellings. The houses, mostly double-storeyed, are built of burnt brick with mud-plastered walls. A surprising wealth of gold and silver ornaments, precious stones, copper vessels as well as implements and weapons of various kinds have been collected from these excavations and are today displayed in the National Museum of Pakistan in Karachi.

In addition to their dress and ornament, the people of Moenjo Daro revealed great artistry in their exquisite engraving on steatite or French chalk. These seals show animals such as the bull, the tiger, the elephant and the rhinoceros. Some are mythological creatures such as the unicorn and the feats of unknown heroes are also depicted.

These seals also bear a script which has yet to be deciphered. It is possible that the idea of communication by writing came from outside but the symbols themselves are based entirely on local fauna and flora with, also, some geometrical shapes.

The complex civilization of the Indus Valley, as represented by the city of Moenjo Daro, flourished before the advent of the Aryans. The evidence so far available shows that at some time, about the middle of the second millenium B.C., this civilization came to a sudden and tragic end the cause of which, like the key to the Moenjo Daro script, is still shrouded in mystery.

THATTA AND HYDERABAD

forts and monuments

East of the Port of Karachi, some 64 miles along the National Highway, is the ancient town of Thatta, famous for some of the most picturesque and interesting specimens of Indo-Muslim architecture in the subcontinent. Not a great deal is known of the earlier history of Thatta, but from the 16th century onwards, it acquired some very fine monuments which have withstood the ravages of time, and remain as impressive reminders of one of the finest architectural traditions in the world.

Notable among them is the great mosque built by the Emperor Shah Jehan—builder of the Taj Mahal—constructed about the middle of the 17th century. Its glazed tiles and painted stucco decoration are among the finest specimens of this work to be found.

The principal monuments of Thatta are located on the Makli hill, about two miles before the town itself is reached, and dominating the surrounding plain. The area is about six square miles and contains what is perhaps the biggest necropolis in the world. The monuments fall, roughly, into three main historical periods of which the earliest belongs to a native Sindhi dynasty, the *Summa*. The *Summa* rulers, who bore the title, Jam, ruled from the middle of the 14th century to the middle of the 16th. They were followed by the Tarkhan and Arghun rulers, to whom can be attributed the monuments of the second period. To the last of these, belong the monuments constructed by the Mughals who ruled in Sindh after the consolidation of the Mughal Empire.

The most notable feature, common to all these fine structures, is the wealth of exquisite geometric design and floral arabesque, as well as the lace-work carved or pierced in red sandstone. In this respect, the tomb of Jam Nizamud-din is the finest of them all. The later Arghun and Mughal tombs, built of brick and stone, are distinguished by enamelled brick and glazed tiles with excellent colour and pigmentation. Among these examples, the best preserved are the tombs of Mirza Isa Khan Tarkhan, Mirza Jani Beg, Mirza Tughral Beg, Diwan Shurfa Khan and Amir Khalil.

About 60 miles further along the same highway lies Hyderabad, once the capital of the Province and well known for its historic monuments. The present site of Hyderabad Fort is supposed originally to have been that of the ancient town of Nerun-Kot, which submitted to Muhammad bin Qasim in 711 A.D. The Indus, known as the *Mehran* to Arab historians, once flowed by the east of

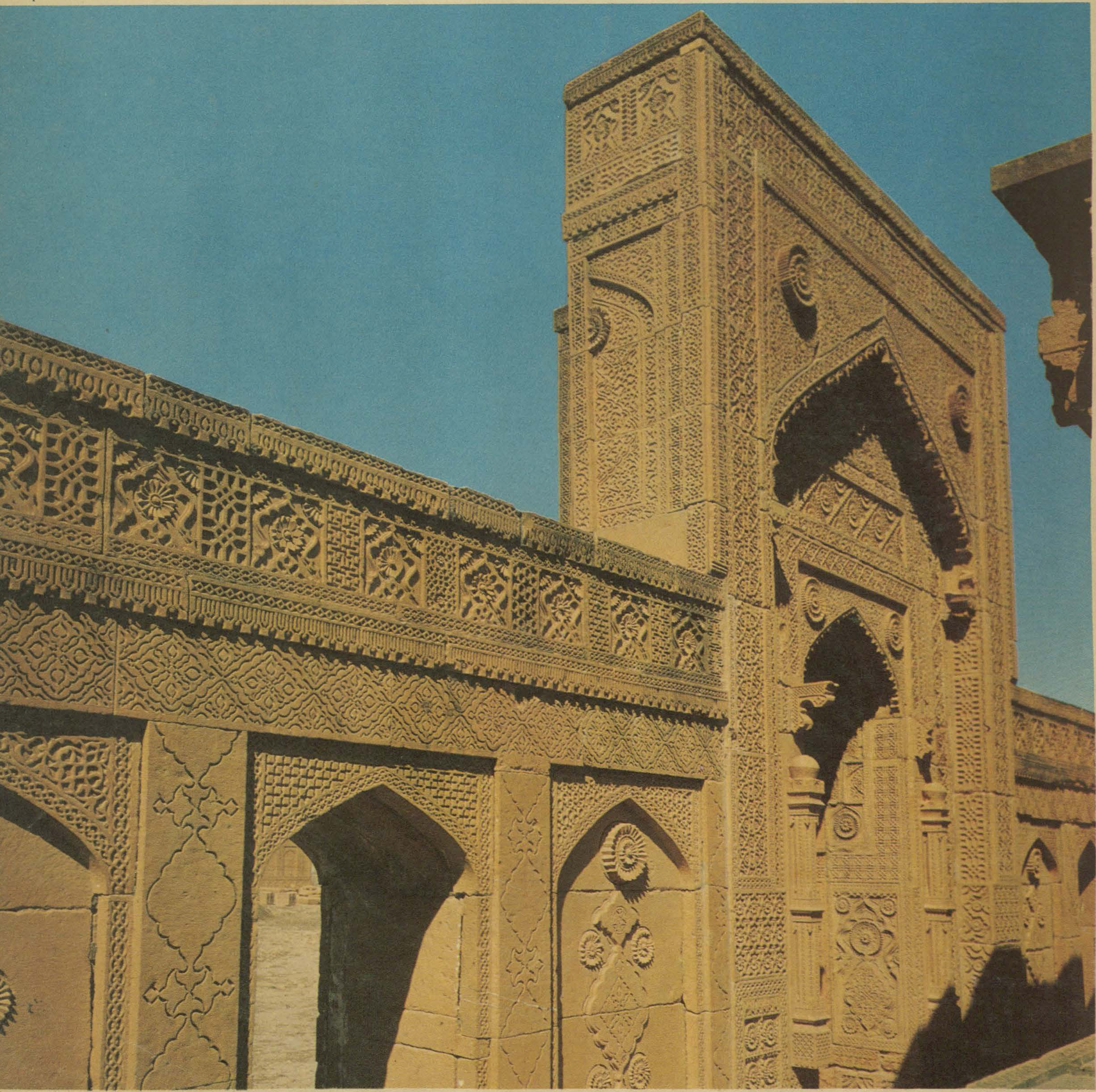
The Shah Jehan Mosque at Thatta, an ancient town in Sind, 63 *miles to the east of Karachi on the Karachi-Khyber highway. Started by Mughal Emperor Shah Jehan in* 1647 *A.D. it was completed by his son and successor Emperor Aurangzeb in* 1658.59.

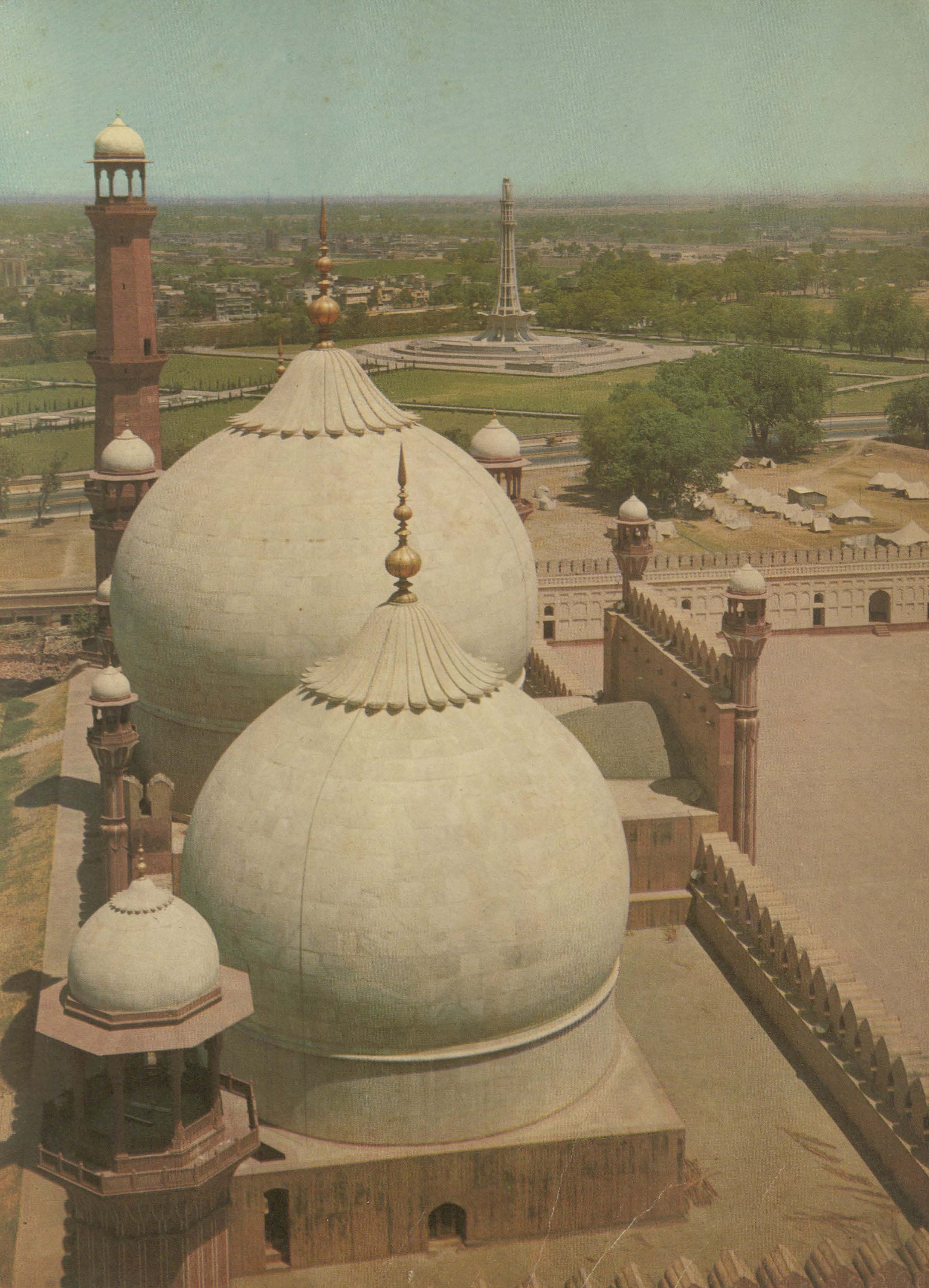


2 *Tomb of Mirza Isa Khan at Makli Hills, Thatta, a monument of the Mughal period* (16-17*th Century A.D.*)
3 *Tomb of Jam Nizamuddin, an important ruler of Summa dynasty at Makli Hills, Thatta. It is a stone structure with finest ornamental carving.* (1509 *A.D.*)

1 *Tomb of Jan Baba at Makli Hills, Thatta. Built in sandstone, the tomb has richly carved tracery on both sides of the wall.* (1608 *A.D.*)

1





1 *New campus of the University of the Panjab at Lahore, one of the oldest educational institutions in Pakistan.*
2 *Harvest time brings joy to the farmers in Punjab who celebrate the occasion with typical folk dances to the beat of drums.*
3 *Anarkali Bazaar, Lahore, the biggest shopping centre of Lahore.*
4 *Stately building of the WAPDA House, recently constructed to house the offices of the West Pakistan Water and Pow.r Development Authority at Lahore.*

5 *The famous Shalimar Garden, one of the most fascinating architectural feats of the Mughal Emperors at Lahore. This triple terraced garden with pavilions around the central tanks and canals running from end to end was built by Emperor Shah Jehan in 1642 A.D. for rest and recreation of the royal family.*
6 *Mughal Emperor Jehangir's Tomb at Lahore, built by his son and successor Emperor Shah Jehan in 1633-1637 A.D. Constructed in red stone and marble, it is a one storey structure, square in plan, with sides of 325 ft. It consists of an arcaded platform with tall octagonal towers at the corners.*

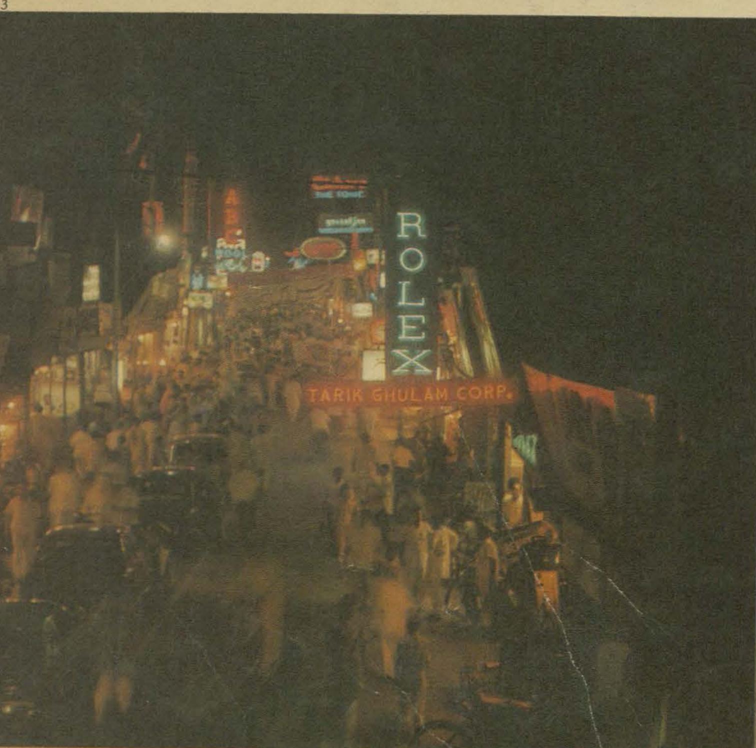
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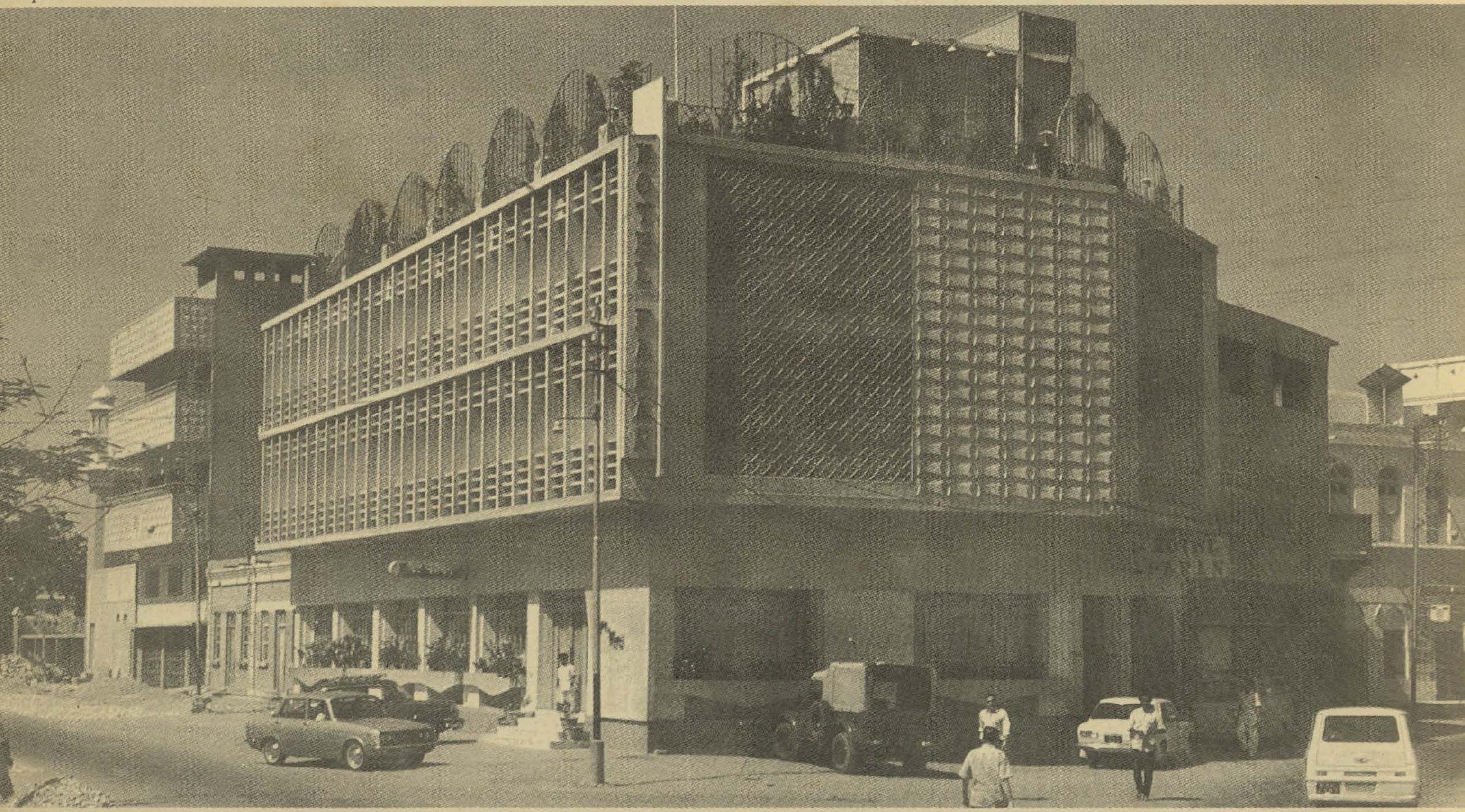


1 *Newly-built Hotel Faran at Hyderabad,* 125 *miles north-east of Karachi, provides homely comforts and modern amenities to the ever-growing number of visitors to this city.*

2 *The Fort at Hyderabad, the biggest city in Lower Sind. This city existed under the name of Nirankot until* 1757 *A.D. when it was selected by Ghulam Shah Kalhora, the then ruler of the territory, who named it as Hyderabad and built a fort.*

3 *View of Shahi Bazaar, Hyderabad, showing wind-catchers on the roofs of houses, an indigenous device to bring in fresh air into the rooms. They face towards the wind direction and can be opened or closed through a lid opened by a lever and a rope.*

1



the city but since the middle of the eighteenth century, the river has flowed on the west side of Hyderabad.

The present city of Hyderabad was founded in 1768 by Ghulam Shah Kalhora, who erected a fort of burnt brick on the southern end of the ridge. The fort, also constructed in 1768, is oval in form with a circumference of about three quarters of a mile. It has no angularities except for the bastions and a couple of embrasures for guns. From the outside, the brickwork of its ramparts begins from the foot of the ridge in such a way that it is thick at the base and, rising to a height of 50 feet, tapers considerably. Three furlongs away is the rain streaked mud fort, also erected by the Kalhoras, withstanding time and weather for more than two centuries. Inside the fort, a long flight of steps leads to the shrine of the 13th century saint, Muhammad Shah Makkai, distinguished by its blue-tiled dome.

Outside the fort, Hyderabad City has grown much since 1850 and, after 1947, independence has further stimulated its development. On the west of the town is the modern cantonment, the Hirabad quarters and Amil Colony, well planned residential areas, having sprung up as far as the northern extremity of the ridge. Since 1947, Shah Latifabad township (named after the great poet-

1 *Multi-storeyed buildings of various banks and commercial houses give a majestic look to I.I. Chundrigar Road, the main commercial centre in Karachi.*

2 *View of the Merewether Tower, Karachi, showing I.I. Chundrigar Road on the right and Bunder Road on the left.*

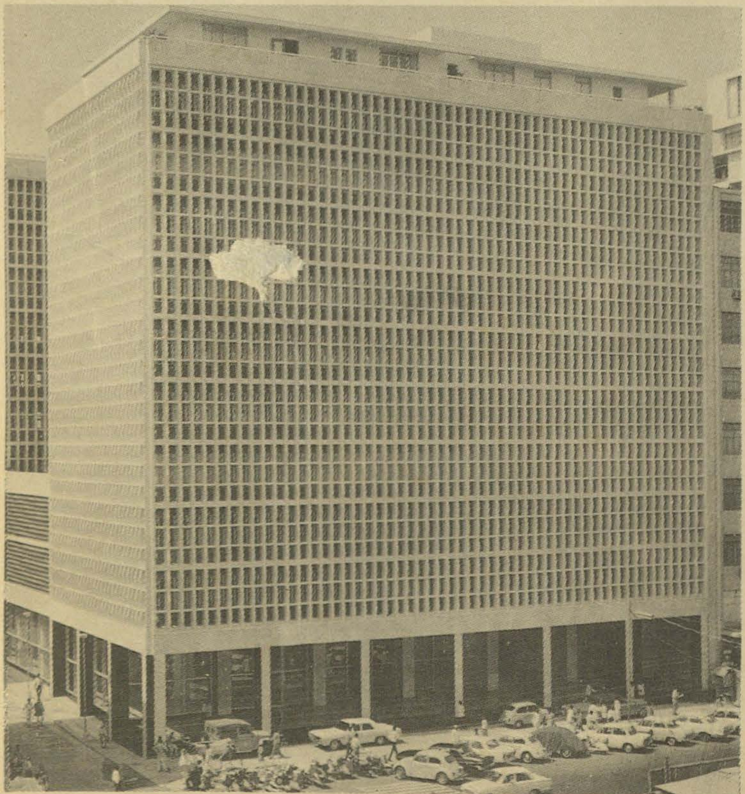
3 *The American Life Insurance Building, a welcome addition to the numerous commercial buildings put up by private sector organisations in Karachi.*

4 *The main building of State Bank of Pakistan, I.I. Chundrigar Road, Karachi. Established on July 1, 1948, it is the central bank of the country.*

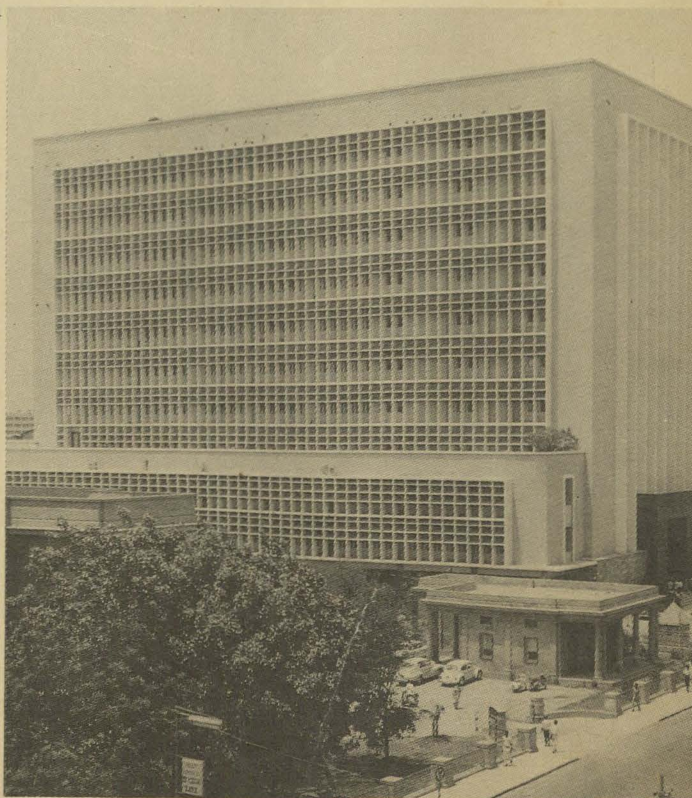
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1 *The Mahboob Market, Abdullah Haroon Road, Karachi, serves as a super market for Pakistani handicrafts and finished goods.*
2 *Frere Hall, Bagh-e-Jinnah, Karachi. An excellent structure built in commemoration of Sir Bartle Frere, the first Commissioner of Sind.* (1847-58).
3 *Musical fountain on Abdullah Haroon Road, Karachi, gives a pretty look to the road and provides light entertainment to the passersby.*

4 *During daytime Karachi presents a picture of throngs of busy people and heavy traffic but in the night it is a place full of neon signs and gaiety as in this picture of Zebun-Nisa Street.*

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Fruit-sellers bring litchi (a nut or berry with a fleshy aril), a highly delicious fruit, for sale in Rajshahi town where it finds ready market.

2 *Sugarcane growers working in a field near Rajshahi, one of the rich sugarcane producing areas in East Pakistan.*

3 *A fisherman casting his net to have a day's catch, Padma river, Rajshahi.*

4 *A Girl's Hostel in the Rajshahi University Campus. Separate residential accommodation is provided for boys and girls by the University.*

4



Sunsets are most colourful and charming in the riverine areas throughout East Pakistan. A scene of Buriganga river, Dacca.

THE RIVERS OF EAST PAKISTAN

life on the great waterways

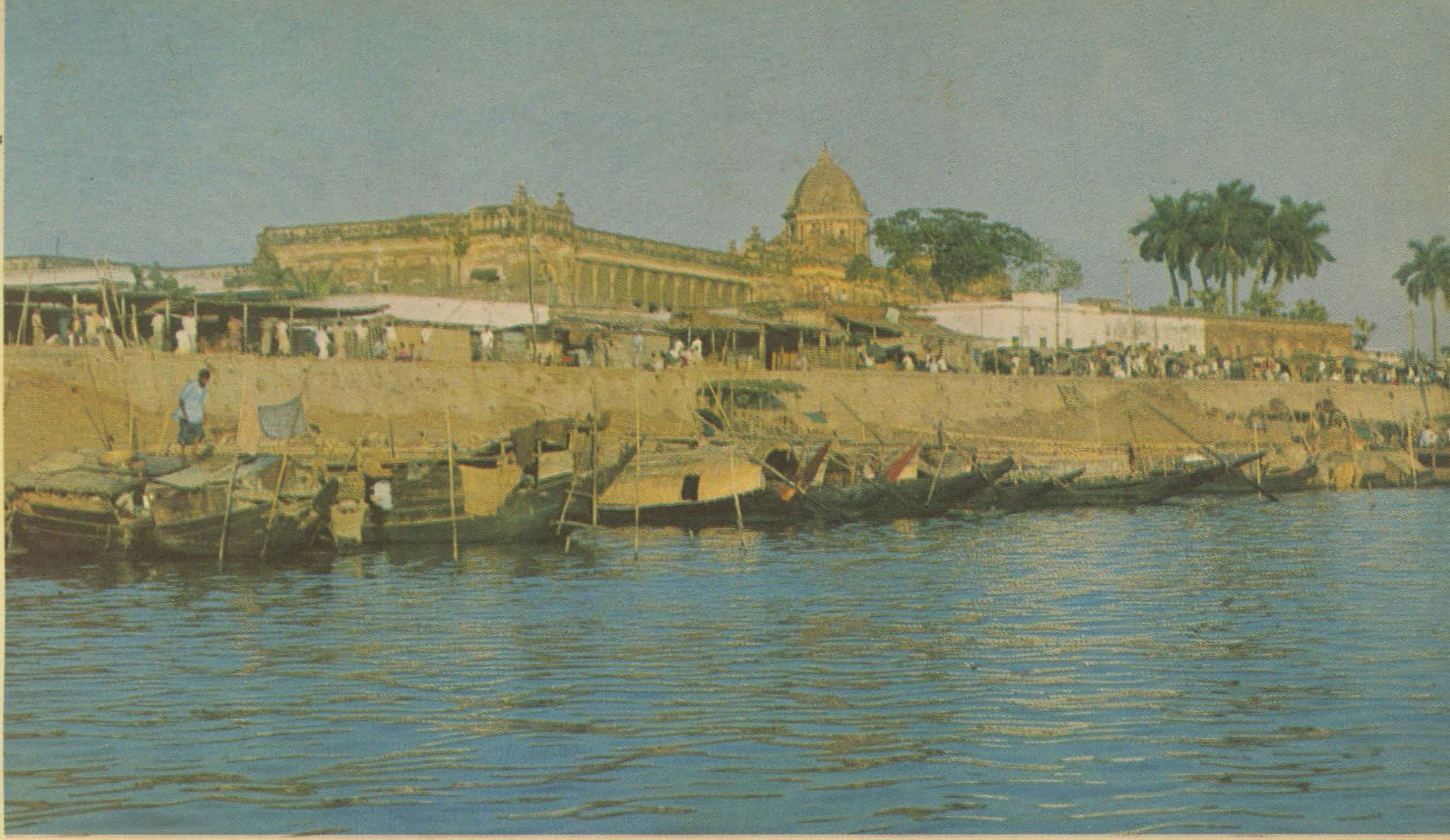
The rivers of East Pakistan form one of its great facts of life. Around the rivers are woven a pattern of existence for their water provides nourishment for the soil, means of transport for men and their possessions and, on the other side of the coin, sometimes tragedy and ruin. The total area of East Pakistan is about 55,000 square miles and the land is intersected by a river system which totals about 15,000 miles, dominated by three mighty streams—the Ganges, the Brahmaputra and the Meghna. During the monsoon, about 5000 miles of river is navigable, providing an important method of communication for some sixty million people.

The rivers are an intimate part of East Pakistan's life. They have provided much to inspire the artist, the poet and the musician. In a more material sense, they provide water for agriculture, fish for sustenance and, when in high flood, loss and destruction. It is estimated that there are about 300,000 country-boats that ply these waterways with a carrying capacity of more than a million tons of cargo and nearly 1.5 million passengers. This capacity is seven times that of the modern mechanised fleet which has grown up in recent years.

So important an economic feature makes its own demands upon the infra-structure and, therefore, five major river ports in East Pakistan with 1,150 river stations and landing stages which handle passengers and cargo, have been provided. In the more important and busier reaches, buoys and other aids to navigation are installed which not only make for safety, but also for the more efficient turn-round of vessels calling at these ports and river stations.

While the fishermen of East Pakistan usually live along the river banks, the river-boatmen proper, the *maanjhis,* who ply their craft to carry rice paddy, jute, cotton, bamboo, fruit and other produce to the markets, make their boats their home. They are self-contained with a simple fire-place and some utensils for cooking, an oil lamp, and a hookah (smoking pipe) which usually consists of a small bamboo tube fitted into a coconut shell.

These weather-beaten, brown-skinned men pass their entire lives on the rivers which make up their own small but happy world. Their craft are of many shapes and sizes, all with their own distinctive names. Some of them are big enough to carry 150 tons of cargo and the larger craft use a single square sail, while the very largest will have a topsail as well. Steering is done with a long oar, entrusted to an experienced hand who follows the instructions given by



his assistant who stands in the bows, observing the currents and sandbanks.

On the Karnaphuli and Sangu rivers, the boatmen transport immense quantities of bamboo from the dense forests of the Chittagong Hill Tracts. The bamboo is tied into huge rafts on which they build small shelters where, proceeding down the rivers to the paper mills and to the railheads, at Chittagong and Dohazari, they live for days, eating and sleeping there. For food, they find fish in the river which they make into curry and supplement the meal with rice from the stock of paddy with which they provide themselves when beginning the voyage.

Fishing is, of course, one of East Pakistan's principal occupations whether it be with nets or wicker fish-traps. In the morning, the fishermen set out with their nets and traps, the latter mainly used in the small streams. In the big rivers, the fishermen work in the water as a team, using the net as a kind of trawl. The nets once cast and filled with fish, they return to the banks where their expectant womenfolk await them with empty baskets. The children join in and the old folk drop a line from the bank, hoping to catch something for their midday meal.

There is a good deal of romance associated with the rivers of Pakistan, and justifiably so. The whole aspect of the country-side, with its flowing streams and characteristically tropical skyline casts its own spell on everyone who sees it. So deeply embedded are the rivers in the life of this Province, that nothing causes more pleasure and rejoicing than the advent of the rains. Much of the poetry of East Pakistan is devoted to this subject and to all that it symbolises Divine providence, re-birth and fertility. True, there are times when the monsoon wears a more sinister garb. Those are the days when hurricanes rage with immense ferocity, whipping up the rivers and wreaking great havoc, but the boatmen of East Pakistan have long since learned to live with these hazards, accepting them with a simple philosophy that sustains them in a life which, if satisfying in many ways, is precarious enough in others.

1 *The shrine of Hazrat Shah Jalal, a well known Muslim Saint at Sylhet, who died there over 600 years ago.*
2 *Village girls picking tea leaves in one of the numerous tea gardens at Srimangal, 50 miles from Sylhet.*

SYLHET
where the tea carpet is spread

Sylhet lies in a serene valley at the foot of the Khasi Hills in East Pakistan and is adjacent to the Indian State of Assam. Its gentle slopes, rich light soil, congenial climate and abundant rainfall have made Sylhet one of the richest and most prolific producers of tea in the world. They have, also provided Sylhet with rich, tropical forest where big game—tiger, panther and wild boar—abound. Thus, Sylhet is not simply a tea-growing area, it is a natural beauty-spot to which visitors gladly come, seeking rest, relaxation and, in addition, the thrill of big-game hunting and photographing.

Sylhet town has a population of some 50,000 people and is the headquarters of the north easternmost district of East Pakistan. It is a historic region and provides some of the most colourful folk-lore, as expressed in tribal ceremonies and in dancing, to be found anywhere. The Manipuris' famous and graceful dances have captured world-wide interest and appreciation. During the festival of the full moon in February (*Rash Leela*) and, in April, during the festival of colours (*Doljatra*), there is great rejoicing and the Manipuris dance with special delight and fascination. The themes are allegorical, having to do with love and are rooted in an ancient mythology.

Hunters with rifle and camera will find the best sport in the forest around Srimangal, in the Maulvi Bazaar sub-division. Here are wild elephant, tiger, leopard, deer and hog. Small game includes teal, fowl, wild duck and such migratory birds as geese and snipe which abound in the low-lying marshy area.

A visit to the tea-plantations is, itself, a delightful as well as interesting experience. In the wonderfully laid-out tea-gardens, the visitors may see the pickers at work—two leaves and a bud as the well-known phrase has it—then the sorting, drying, blending and despatch to market.

The people of Sylhet area, themselves, somewhat remarkable for a force of character and a sense of enterprise have taken the name *Sylhet* to many parts of the world. Ambitious and determind to get on, many of them have migrated to the world's great capitals, working and saving until they are able to set up in business which they often do with outstanding success.

Altogether, Sylhet has many claims to be regarded as an unusually distinctive part of the eastern province of Pakistan.



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1 *The bridge over Surma river in Sylhet that lies in a valley bounded by hills and thick forests.*
2 *A pineapple-grower busy with his daily work in the suburbs of Sylhet.*
3 *A villager carrying wild ducks for sale in a nearby market place in Sylhet.*

4 *Villagers from different areas bring in their goods and merchandise for sale in the market set up by them every week in Sylhet. Such temporary markets are locally known as 'Hats'.*

4



Natural Gas Fertilizer Factory at Fenchuganj, 16 miles from Sylhet town. With a daily capacity of 340 metric tons, the factory at present meets about 50 per cent of East Pakistan's total requirements of urea.

FENCHUGANJ
gas for food

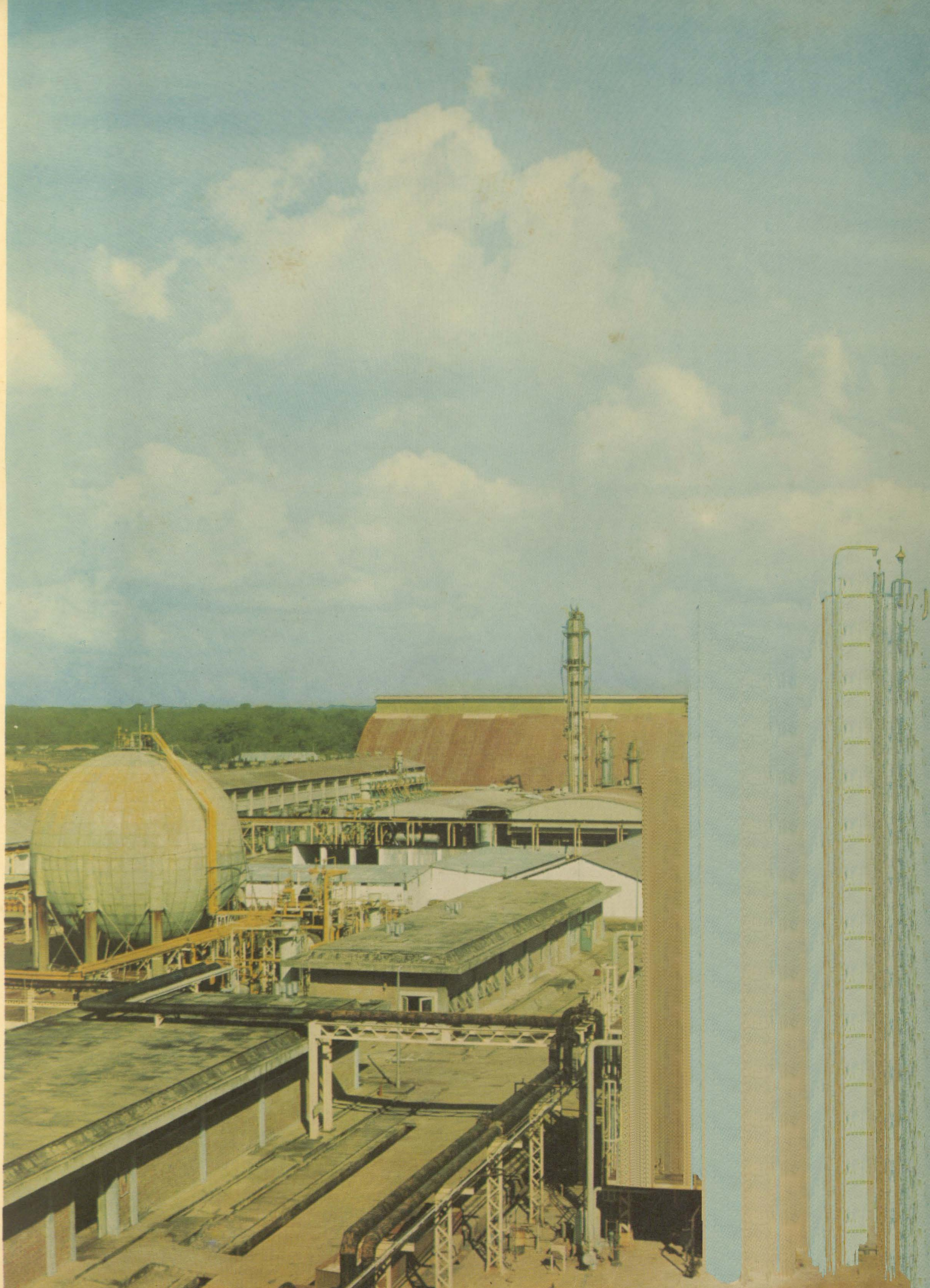
Within the folds of the emerald green hill slopes of Sylhet is the small locality called Fenchuganj in whose vicinity, a few years ago, large resources of natural gas were discovered. This quiet spot, characterised by vast tea-plantations and by dense jungle, has now become the centre of activities of a very different sort because natural gas is a valuable source of heat, power and, in a very positive way, of food. Thus it was that, at Fenchuganj, pipe-laying contractors appeared on the scene, with vast quantities of equipment for carrying out the task of providing means of transmission of gas from Haripur to the consuming centres. Thus, also, it was that, in the heart of Sylhet District, there was constructed a huge chemical plant for the production of fertilizer for which natural gas provides an admirable base.

Fenchuganj was an admirable location for this important project because it is close to the actual source of the raw material. It is easily accessible by rail and river and the soil is dry and firm, providing good foundations for the heavy construction required by the plant. The fertilizer plant is an excellent example of international co-operation for the design and specifications were prepared by an American firm; the pipeline for carrying gas from Haripur to Fenchuganj was completed by Pakistani engineers with the collaboration of an Italian firm and the construction of the fertilizer factory and power station was completed, in record time, by two Japanese companies who supplied the equipment on deferred payment basis.

The pipeline was completed in May, 1960 and the power station went into commission in June, 1961. The fertilizer factory went into production on 13 December, 1961 and was formally opened on 4 February, 1962.

The pipeline, 28 miles in length, can carry 26 million cubic feet of gas per day of which some 7 to 8 million cubic feet are required by the fertilizer factory and 18 to 19 million cubic feet are needed for the power station which has a capacity of 36,000 kilowatts. In addition to supplying this energy, the power station also provides steam and carbon dioxide for the fertilizer factory whose annual production capacity is 117,000 tons of urea equivalent to 250,000 tons of ammonium sulphate.

The importance of this development lies in the fact that the soil in East Pakistan is particularly deficient in nitrogen, and urea, which has a high nitrogen percentage, will help greatly in overcoming this deficiency. It is expected



Happy Garo girls in their distinctive tribal dresses. Ethnically different from the local population, Garos are mostly Christians who live peacefully with other communities in Mymensingh district.

MYMENSINGH
folk traditions in the arts

From the foot of the Garo Hills, bordering Assam to the north, down to the plains of Dacca District in the south, is the heart of the deltaic region of three great rivers—the Jamuna, the Meghna and the Dhaleswari. This region is, in fact, the Mymensingh District of East Pakistan, biggest in the Province. Not only so. With a population that exceeds seven million, it is also the most densely populated having 1,103 persons to the square mile. In sheer size, richness of landscape, with its great rivers, jungles, wild game and immense natural variety, Mymensingh may well claim to be the most fascinating of all the districts of East Pakistan.

The entire area of 6,361 square miles enjoys an abundant monsoon which, with a fertile soil, gives to Mymensingh a vivid greenness and a richness of production of crops, particularly a great variety of tropical fruits. The people of Mymensingh are mostly of pre-Aryan stock with a strong admixture of Tibeto-Burman elements. To this, however, must be added an Indo-Aryan strain which came later. Along the northern frontier of the District there are many aboriginal tribes such as the Garos, the Hajangs, the Hadis, the Kochis, etc., ethnically quite distinct, having a social structure of their own and their own habits and customs as to dress, food and social usage.

Mymensingh was originally named after Momin Shah, a soldier in the service of Hussain Shah, King of Bengal, at the close of the 15th century. It possesses a rich and varied tradition in folk literature and folk music which takes its inspiration from the country-side, the green landscape, the great rivers, the monsoon rains and the changing seasons. The artistic nature of the people and the tranquil life they enjoy has made possible the development of a refined folk art and much of this treasure, in the form of poetry and song, has yet to be collected.

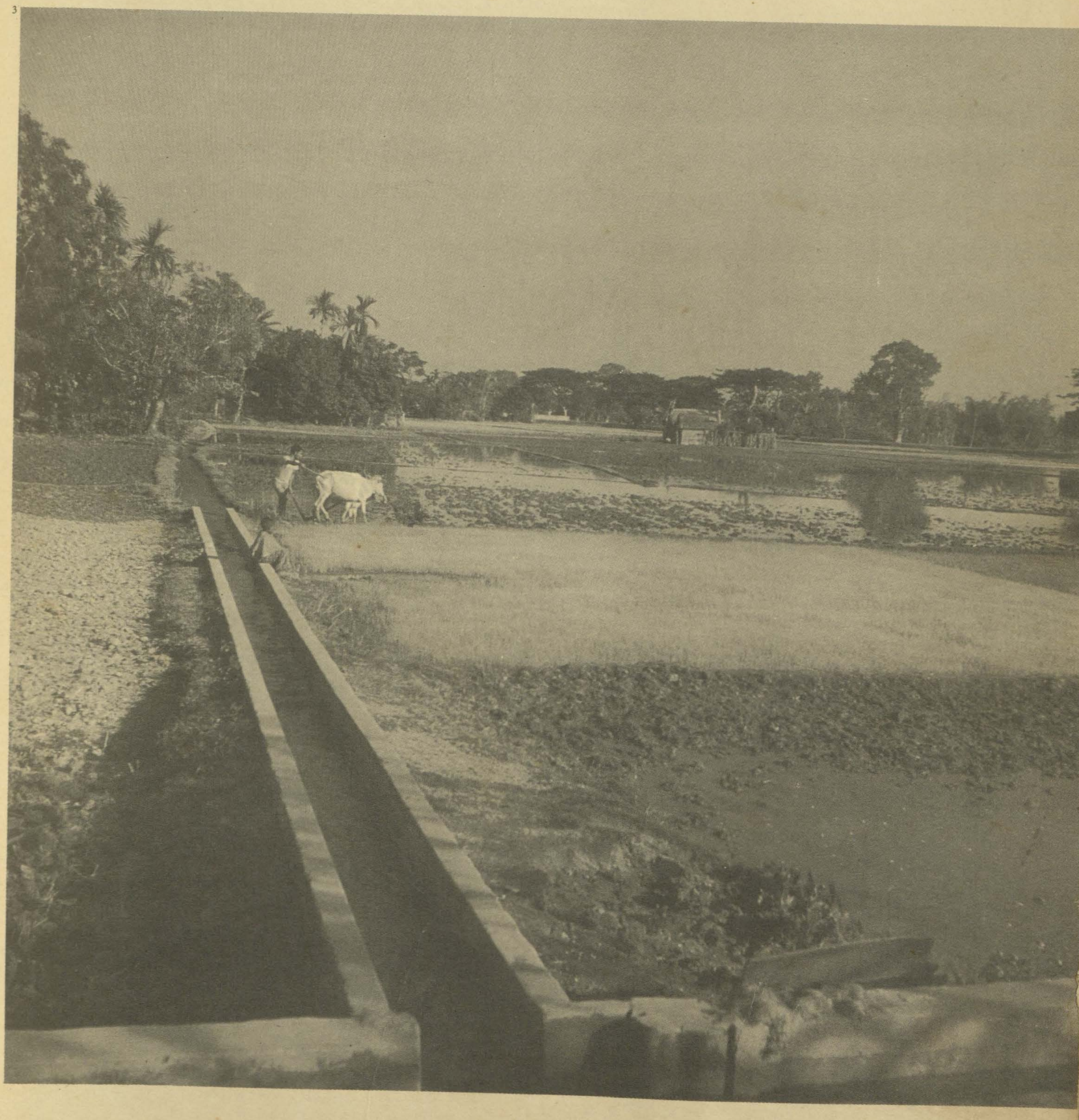
Mymensingh has long been famous for its *Baul* song of the wandering fakirs. These, with the *Murshedi* and *Marfati* songs, form a body of religious music in which the themes are piety, divine love and universal brotherhood. They are composed in simple, lucid language and are sung by everyone, irrespective of caste or religious belief. Most popular among this devotional music are the *Jari* songs which are sung to the accompaniment of dancing and they attract great crowds in the rural areas.

The *Bhatiali* songs of Mymensingh are popular everywhere in East

1 View of a water-channel, one of the many constructed all over Mymensingh district.
2 Standing in knee-deep water, hard-working cultivators growing paddy in a field, Mymensingh district.

3 View of a paddy field, one of the major foodcrops of East Pakistan.

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1 *Panoramic view of the buildings that house the famous Pakistan Academy for Rural Development in Comilla.*
2 *Girls from the rural areas still use the age-old spinning wheel for weaving cloth.*
3 *A paddy field where improved methods are applied for obtaining maximum yield from the land.*

COMILLA

a new approach to rural problems

In East Pakistan, Comilla is the easternmost district bordering, as it does, the Indian State of Tripura. It is an exceedingly fertile area, its soil being watered by the Meghna river, its tributaries and smaller streams. For this reason, Comilla is an agricultural area with a predominantly rural population. According to the Census of 1961, the population of Comilla District was 43.9 lakhs of which number only 1.4 lakhs lived in urban areas, the rest being engaged in agricultural pursuits and living in villages.

It is very largely for this reason that Comilla was selected, in 1959, as the location of the Pakistan Academy for Rural Development whose purpose was to carry out research on the development problems of East Pakistan's many villages and to conduct training programmes for government officials in the administrative and nation-building departments. To implement this highly important project the whole of Comilla Kotwali Thana, with an area of 107 square miles, was taken over by the Academy for the purpose of experimentation and research in relation to East Pakistan's rural problems.

The project and the work since done in relation to it have been epitomised in a phrase, the "Comilla Approach" which, in a nutshell signifies the establishment of "primary village co-operative societies" and the development of the co-operative movement. In effect, this sprang from the realization that village co-operative societies need to be, and should be, built up with the supervision and support of institutions working at a higher level.

In pursuit of these ideas, there gradually evolved at Comilla a Training Centre which houses the offices of various nation-building departments of Government whose aid is needed in the training of villagers and in the diffusion of developmental ideas in all aspects of rural life. Similarly, the Central Co-operative Association, which provides the administrative backbone of the co-operative movement, is located at the site of the Training Centre.

The Academy has now established, as part of its practical contribution to the promotion of village prosperity, a Machine Station where modern agricultural equipment is kept for hiring to co-operative societies which use the equipment for the cultivation of their members' land. This, too, is part of the programme of diffusion of new ideas in modern farming, teaching and encouraging the smaller cultivator to use up-to-date and better methods.

In short, Comilla has become the scene of a far-reaching programme of research and of practical assistance to the cultivator, helping him to get better results from his land and labour.



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MAINAMATI
the search for the lost dynasties

Five miles to the west of Comilla, in East Pakistan, lies a range of low hills, extending from north to south for a distance of about eleven miles. This is known as the Mainamati-Lalmai ridge and it is famous for having been an important centre of Buddhist culture. Large-scale excavations, carried out during 1955 to 1957, disclosed valuable information concerning Buddhist rulers who flourished here as independent kings during the 7th and 8th centuries A.D.

There are many Buddhist archaeological remains here, but work has been concentrated at three of the most important—*Salban Vihara, Kotila Mura* and *Charpatra Mura.*

The Salban Vihara is situated in the middle of the Mainamati-Lalmai ridge and excavations have revealed the remains of a very large Buddhist monastery. Built on a square plan, this monumental edifice is 550 feet on each side, containing 155 cells arranged round a central shrine. The impressive gateway to the monastery leads from the north with a facade 74 feet wide.

The monks' cells were provided with a threshold, a wooden door and in most cases the inner walls had corbelled niches. These, in all probability, were used for votive images, oil lamps and for similar purposes.

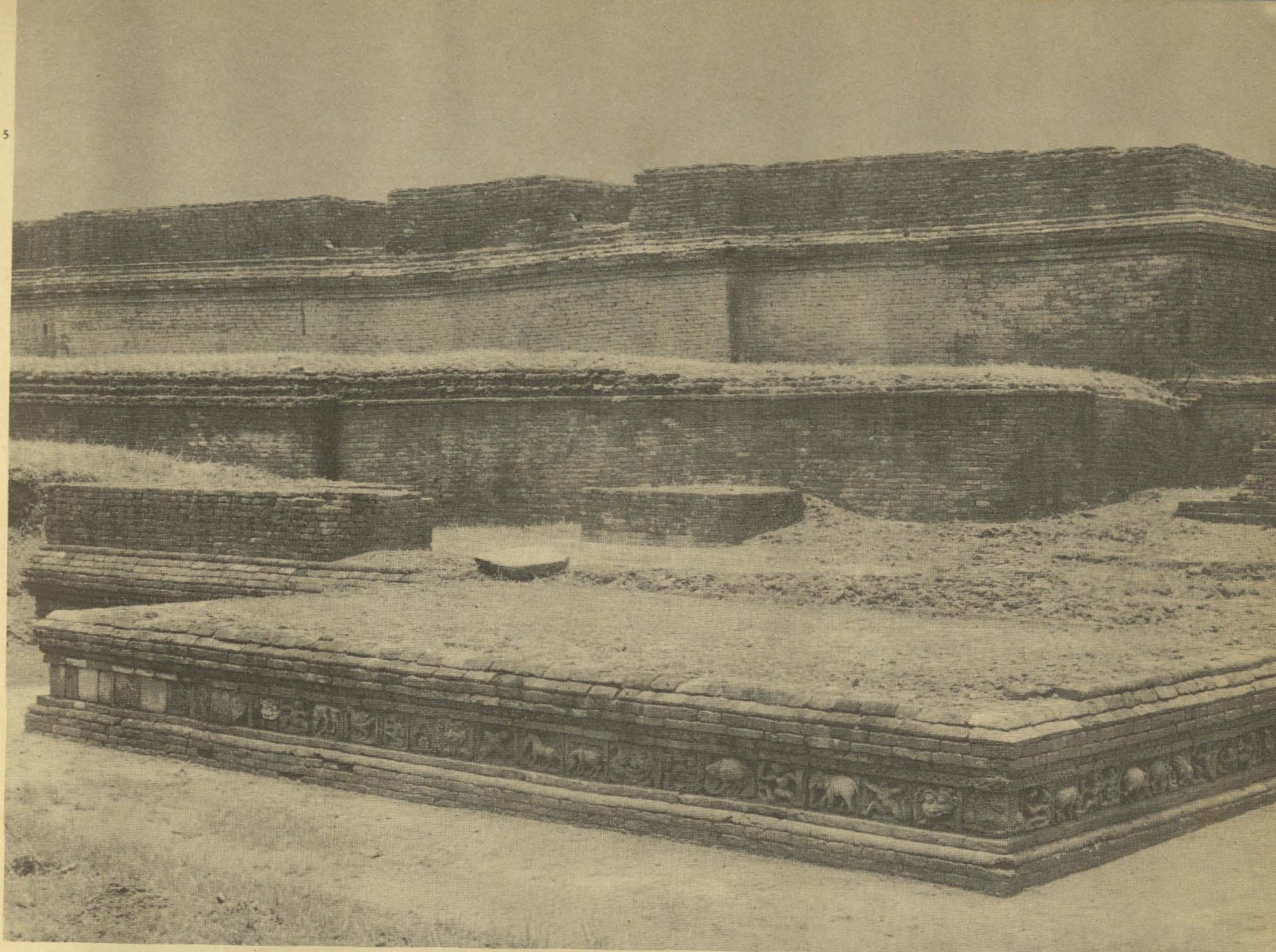
The central shrine was, quite obviously, an imposing structure built of baked brick in cruciform style. It measured 170 feet from arm to arm with an approach from the north by means of a stepped terrace. There is an ambulatory passage, seven feet wide, round the entire structure.

The Kotila Mura is three miles to the north of the Salban Vihara. Excavation here has revealed a layout comprising three principal stupas built in the traditional style which possibly represents the *Tri-Ratna*—three jewels—of Buddhism, namely the *Buddha* himself; *Dharma,* the law and *Sangha,* the order. The ground plan differs from that of the Salban Vihara. The middle stupa is in the form of a *Dharma Chakra,* the wheel of the law. The hub is represented by a deep central shaft radiating from which are spokes, built in the form of brick walls which make eight cells.

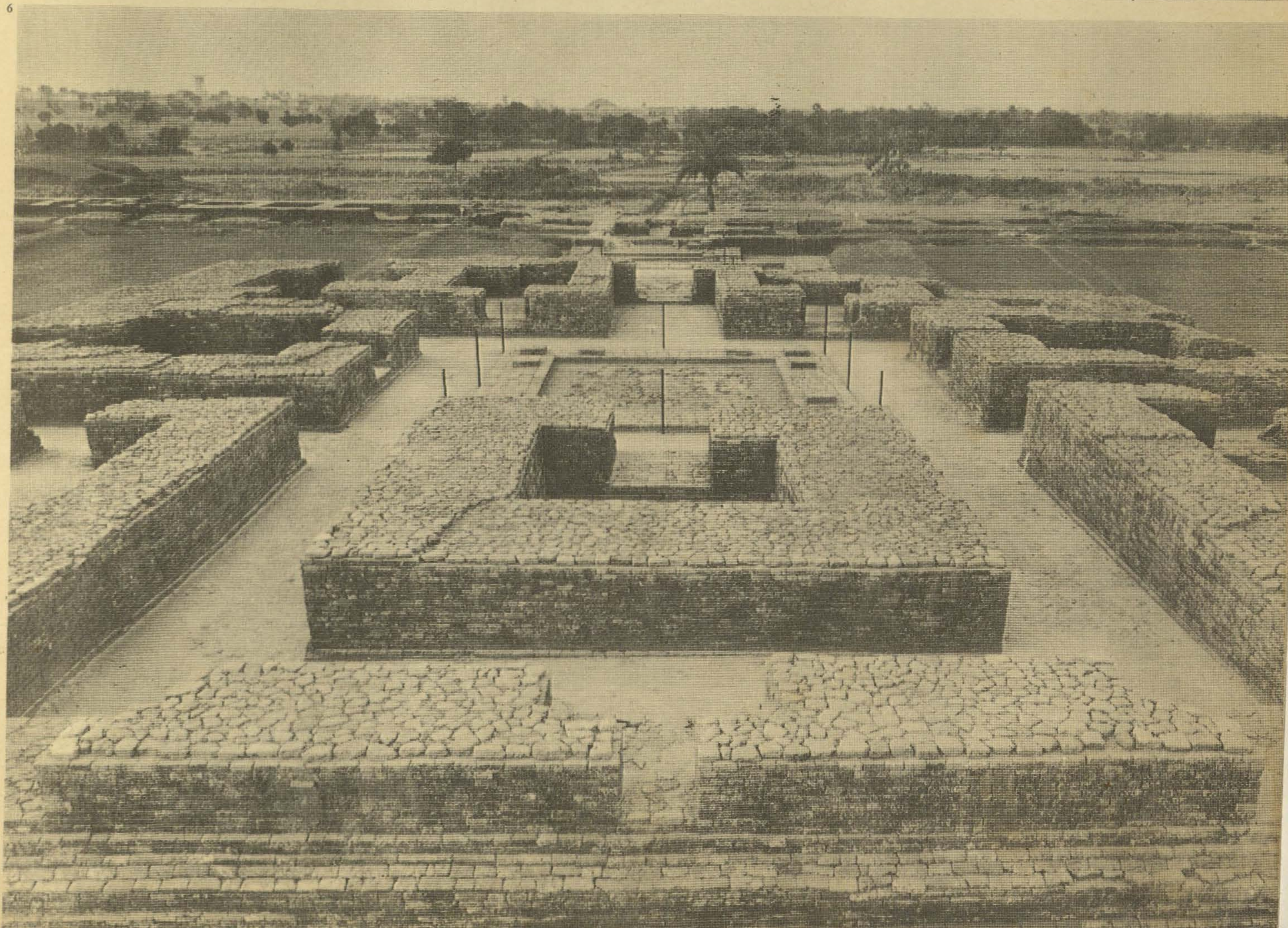
The eastern side of the stupas contains oblong halls with circumambulatory passages. The massive boundary wall enclosed the stupas and, on the eastern side, it has three successive grand staircases which led pilgrims to the shrine.

The Charpatra Mura lies about a mile and a half to the north of the Kotila

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1 *A view of paddy field in Barisal district, one of the major rice-producing areas.*
2 *Mustard is grown in large areas in Barisal district.*

BARISAL
paddy fields and coconut groves

Situated in the heart of East Pakistan's deltaic region, Barisal is the main town and, as it were, ever centre of the Bakerganj District. Barisal is also an important junction in the vast system of river steamers that serve the Province, particularly where there are no railways as in the case of the Bakerganj District.

The Bakerganj District, of which Barisal is the headquarters town, has long been known as the "Granary of Bengal". Fed by three mighty rivers—the Meghna, the Padma and the Brahmaputra—the rich soil, with the smaller streams that intersect it, provides an abundance of rice which is grown everywhere in the District. But other valuable crops are also produced such as jute, sugarcane, tobacco, pulses and oil-seeds. Since the coconut palm thrives on a saline soil, the entire coastal area of Barisal is thick with tall, evergreen palms. Indeed, Bakerganj has the largest area under coconut and the second largest under betelnut in the whole of East Pakistan. Betel and tobacco are mostly grown during the winter months, while jute—a very important cash crop—is sown in March and April and harvested by August.

The Meghna river, where it enters the Bakerganj area is eight miles wide and it separates this District from Noakhali on the east. The rivers, swollen during the monsoon season, are often responsible for serious and extensive floods, but their contribution to the fertility of the Barisal area is indisputable.

Being on the coast, Barisal is often visited with storms and it is noted for two interesting climatic phenomena. One is the "Bore" and the other is known as the "Barisal Guns". The "Bore" forms throughout the year in the estuary of the Meghna but is never so high, rapid and furious as at the time of the spring tides.

The "Barisal Guns" are heard at the beginning of the rainy season when, at regular intervals of a minute or two, a booming noise is heard like that of a discharging cannon. No completely satisfactory explanation of this remarkable phenomenon has ever been offered but it has been attributed to some atmospheric disturbance peculiar to this area.



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Jute bales being loaded at Khulna for shipment to other countries. Pakistan is the biggest exporter of jute in the world.

KHULNA
home of the Golden Fibre

Khulna District occupies the south-central portion of the delta between the Hooghly and the estuary of the Meghna. To the north it is bounded by Jessore District; on the east by Bakerganj; on the west by West Bengal, an Indian State and on the south is coast of the Bay of Bengal. The whole district forms an alluvial plain, intersected by rivers flowing from north to south. As in all deltaic tracts, the river-banks rise above the adjacent country-side and the land slopes away from them thus forming depressions between the streams.

Richly productive, Khulna District has a total area of 4,652 square miles of which about half is occupied by the fabulous Sunderbans, famous for the Royal Bengal tiger, the Python, the sambar, the wild hog, spotted deer and numerous varieties of jungle fowl. The rest of the district is cultivated and produces rich harvests of rice paddy, fine quality jute and other agricultural products.

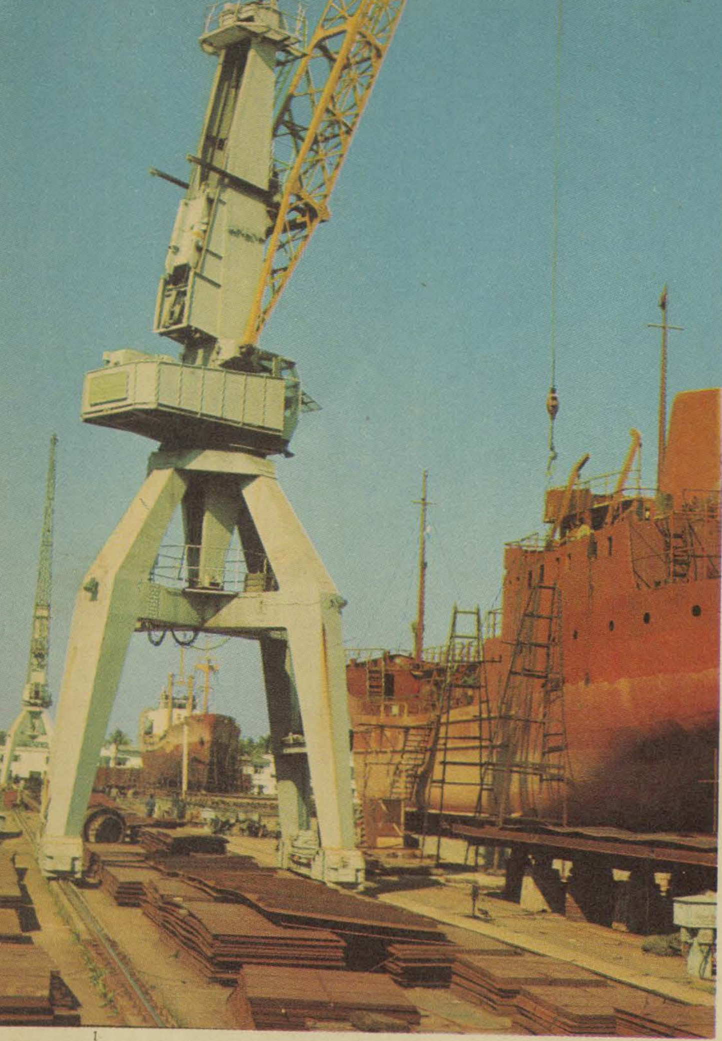
Located in the very heart of East Pakistan's jute-producing areas, Khulna has the largest number of jutemills in the country. It possesses, moreover, Pakistan's only newsprint factory and has a shipyard for the construction and repair of vessels in the smaller range.

About thirty miles south of Khulna is an anchorage at Chalna established in 1950 to relieve congestion at Chittagong. The anchorage has proved very successful and at present four ocean-going vessels can be tied to swinging moorings by their own cables and eleven more ships can be safely anchored within a four-mile working range. Cargo is unloaded into river-going vessels some of which discharge at Khulna and others proceed further up-country through East Pakistan's vast network of navigable rivers.

Chalna anchorage is developing rapidly into a permanent port. Its present annual handling capacity of 1.5 million tons is no longer sufficient to meet the demand for more capacity to handle the general cargo, jute, foodgrains, newsprint and oil passing through the port.

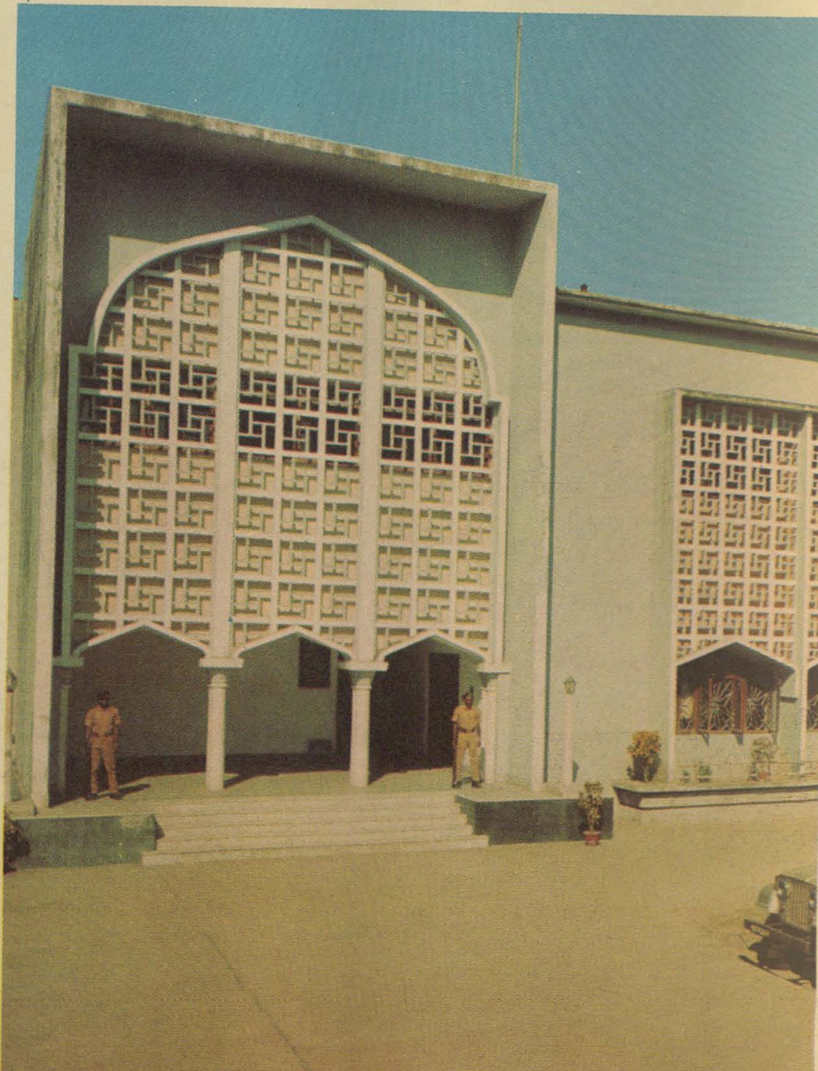
This development has contributed much to Khulna's own economic growth since independence. For a hundred years, Khulna was a commercial centre for the area in which it lies, but its importance has much transcended that range of activities. The growth of trade and industry in Khulna has led to a greatly increased population and has placed fresh demands on the provincial infrastructure. Khulna is, therefore, connected by regular steamer services to other




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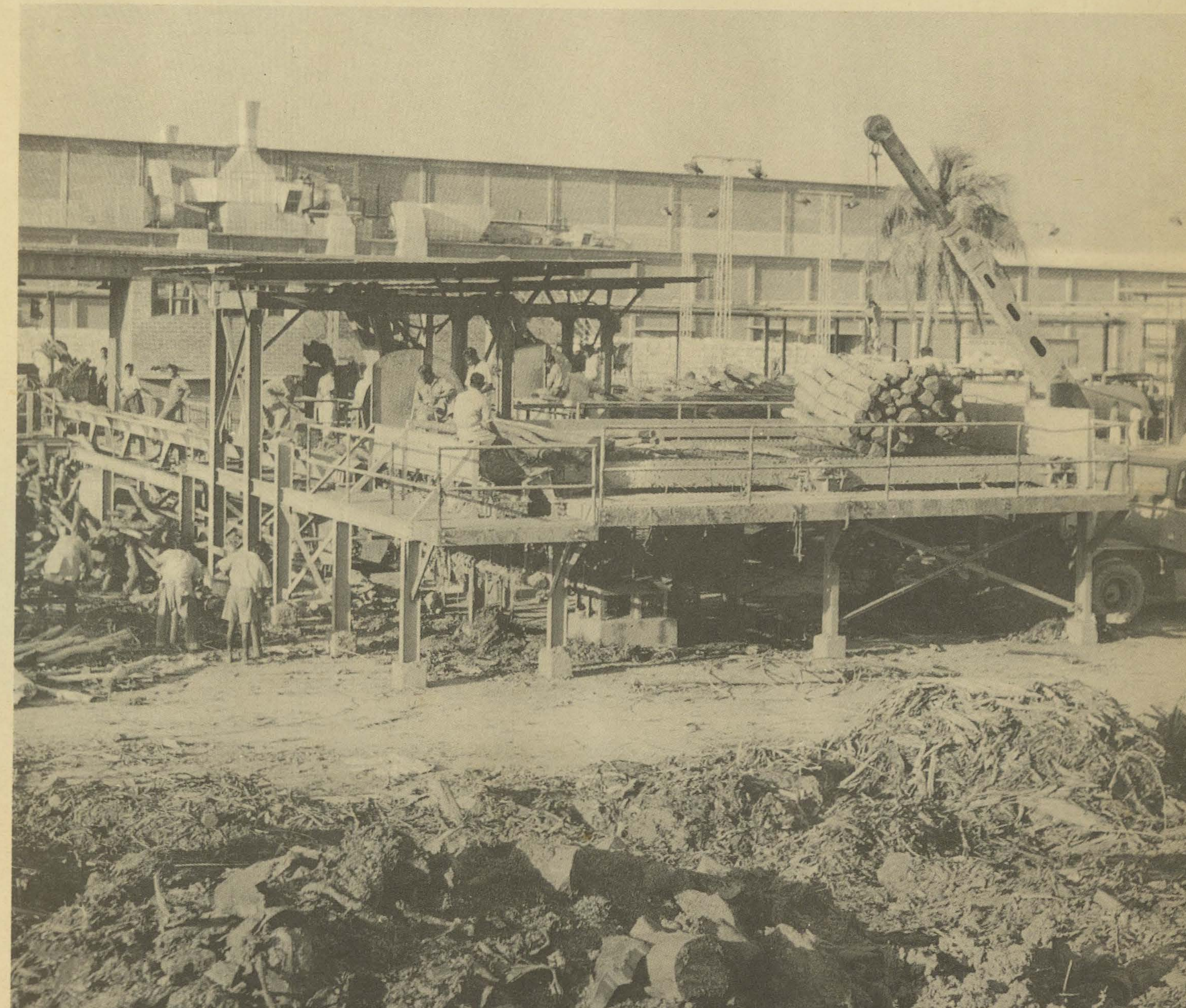

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1 *A view of the Khulna Shipyard and Engineering Works at Khulna.*
2 *Khulna Newsprint Factory, Khulna. Newsprint produced at this factory meets most of the needs of the country.*
3 *Interior of the Platinum Jubilee Jute Mills, at Khulna.*
4 *The building of the State Bank of Pakistan at Khulna.*

5 *Interior of the Khulna Newsprint Factory, Khulna.*

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nodal points in the Province such as Dacca, Narayanganj, Barisal, Madaripur and elsewhere. It is connected to Chittagong by coastal services and, also, has a regular air service which is in considerable use by the commercial and industrial community.

Khulna is an interesting and striking instance of the way that life in East Pakistan has acquired new aspects and a rising prosperity.

The fabulous Sunderbans, (beautiful forests) concentrated mostly in Khulna district at the southern fringe of East Pakistan overlooking the Bay of Bengal.

THE SUNDERBANS

home of the Royal Bengal Tiger

The Sunderbans—the name signifies "beautiful forest"—is a marvellously fascinating tropical forest covering 2,316 square miles of deltaic swamp along the coastal fringe of the southernmost part of East Pakistan. The entire area is intersected by a network of channels and creeks fed from more than a half dozen rivers which empty into the Bay of Bengal. The area is largely tidal and depending upon the state of the tide, many islands disappear and re-appear as the tide flows and ebbs.

A cursory visit to the Sunderbans may leave the impression of an ordinary tropical forest distinguished by palm-trees, creepers and the dense, green undergrowth characteristic of such forest. A closer glance, however, will astonish the visitor with the sheer exuberance of the vegetation and of the animal life that teems within it. Here, in a natural sanctuary, will be found many species of monkey, of water-fowl, and deer, as well as crocodile, python, wild boar and the formidable Royal Bengal tiger.

To walk through the Sunderbans is not only dangerous but physically impossible. One must cruise along the coast or into the many rivers and waterways which will take the traveller deep into the heart of this awe-inspiring place. From the boat, one may fish or shoot, but three or four game sanctuaries have now been established with hunting-lodges from which it is possible to track and shoot wild game.

The Sunderbans is easily accessible to the visitor to Dacca in East Pakistan. From Dacca to Jessore, it is a short air or rail journey and, from Jessore to Khulna, it is a pleasant forty miles drive. From Khulna, the Sunderbans is reached after a journey of forty miles. This simple effort is abundantly rewarded for the Sunderbans has something to offer everyone—hunter, angler, artist, photographer, nature-lover and natural scientist. It is, indeed, a unique and wonderful place.

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A view of the Eastern Refinery at Chittagong

CHITTAGONG
gateway to the Bay of Bengal

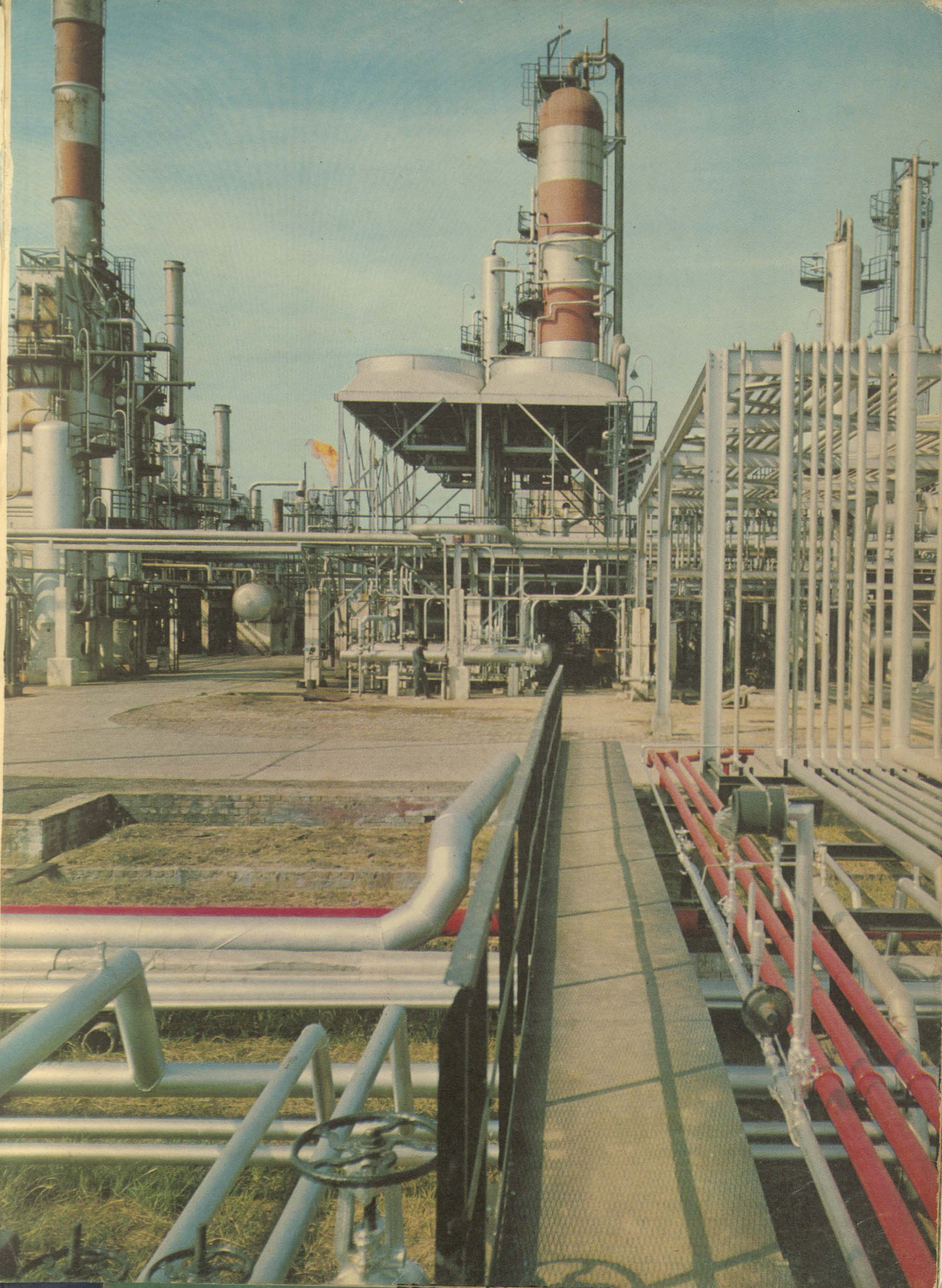
"The Queen of Cities", as someone aptly named Chittagong, is the gateway to Pakistan's eastern wing. The first impression that the visitor receives on first arrival at this important port, is that of a large and thriving city set amid lovely natural surroundings studded with green-clad knolls, coconut palms, mosques and minarets, against the background of the silver-blue waters of the Bay of Bengal.

As East Pakistan's major sea-port, Chittagong serves more than half the country's total population. Every year, about one thousand ocean-going vessels discharge or load more than 4,000,000 tons of merchandise at modern, well-equipped quays. The partition wrested Calcutta from East Pakistan which then depended entirely upon Chittagong for its external trade. In those days, Chittagong was a comparatively undeveloped city with inadequate port facilities. In the ensuing years, it was steadily and systematically developed so that not only it is equipped to handle large tonnages of merchandise, but it now possesses fine office blocks, modern hotels and all the apparatus necessary to modern commerce.

Chittagong is situated north east of the Bay of Bengal, about ten miles from the mouth of the Karnaphuli river. It is an ancient place and centuries ago, merchants from China visited it. They were followed by the Arabs, the Persians, and the Portuguese. The celebrated Muslim geographer, Ibn-i-Batuta, described Chittagong as *Madina-tul-Akhzar*, meaning the green city, because he was so impressed by its natural beauties and greenery.

Today, Chittagong has a population which well exceeds 400,000 people. It no longer bears the aspect of an undeveloped, provincial port-town but is now a well-developed city with many fine new buildings. The Chittagong Customs House, the Port Trust Building, the Chamber of Commerce, Broadcasting House, the new Telegraph Office, the Chittagong Development Authority Building, as well as the University and the Cadet College are all new structures which bear witness to the pace of growth.

But Chittagong is not simply a centre of commerce. A huge industrial complex has grown up there for the production of widely used consumer goods: cigarettes, edible oils, textiles, jute goods, matches, razor blades, and transistor radios. Pakistan's first steel mill was established at Chittagong in 1967 at a cost



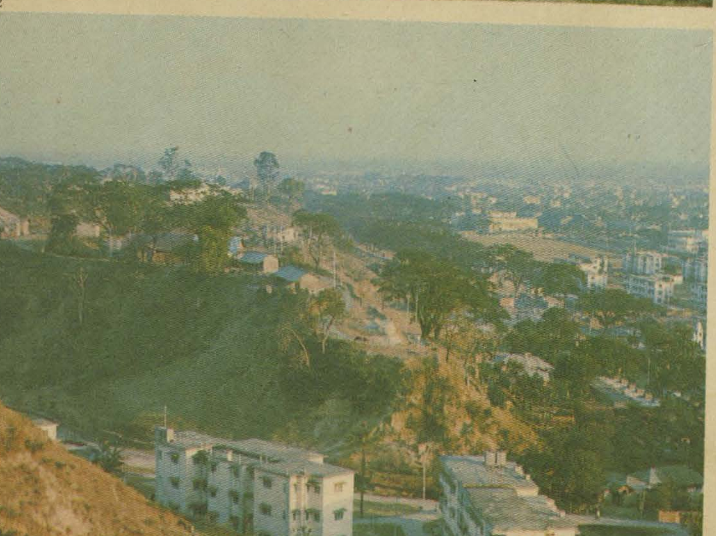
4 *A view of the beautiful Chandanpura Mosque, Chittagong*

1 *The main building of the Cadet College, Chittagong.*
2 *A magnificent view of Chittagong, a fast growing city and a busy international sea port in East Pakistan.*
3 *Ispahani Mosque, one of the newly built mosques in Chittagong.*

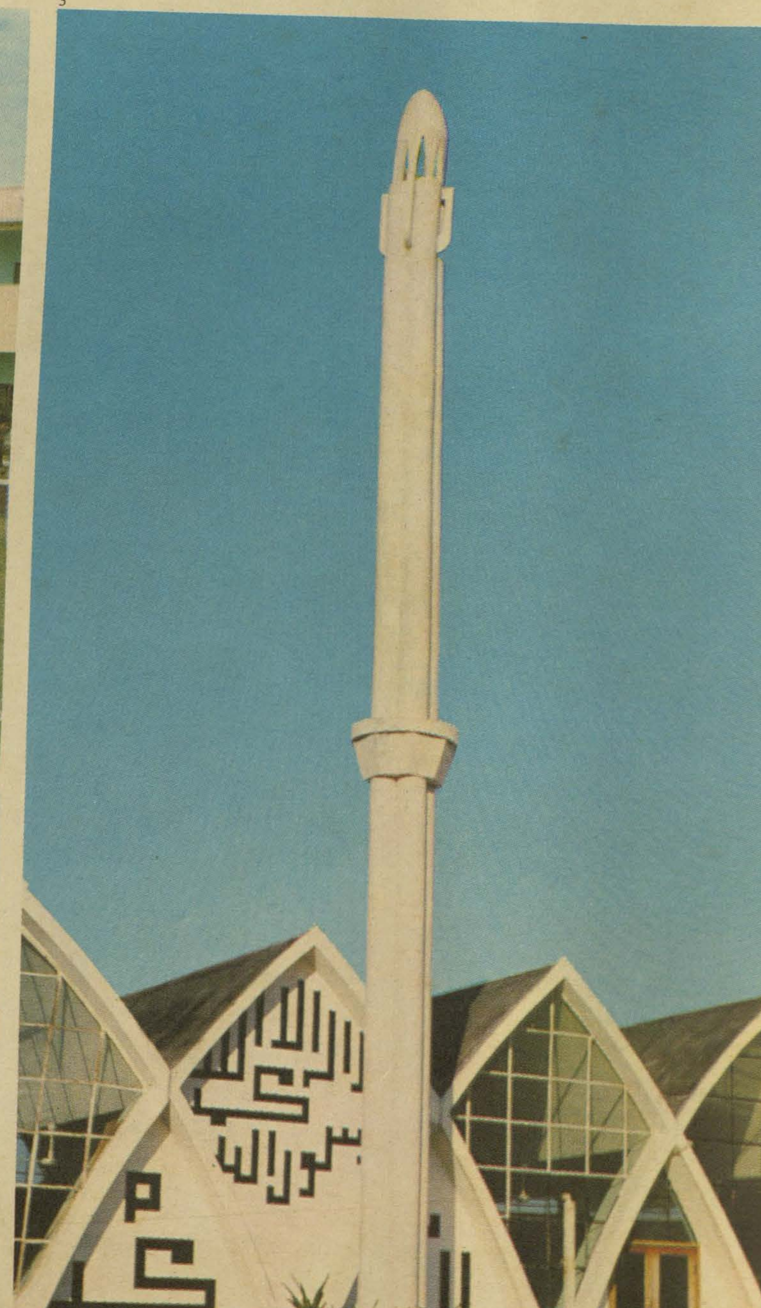
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exceeding Rs. 270 million. Chittagong is also important by reason of the tea and jute auctions regularly held there.

The hinterland is famous for the Hill Tracts and for its natural beauties to which Chittagong is the gateway. In this respect Chittagong has much to offer to the tourist for whom many facilities are provided. Indeed, the visitor to East Pakistan will lose much if Chittagong is omitted from his itinerary.

A Murung tribal woman carrying a child on her back. The Murung tribesmen of Chittagong Hill Tracts follow their own religion and way of living.

THE HILL TRACTS

the primitive and the serene

The Chittagong Hill Tracts comprise an area exceeding 5,000 square miles from the foothills of Tripura in India in the north, to the Akyab District of Burma in the south and from the Lushai hills and Arakan mountains in the east to the coastal plain of Chittagong in the west. Here, in the sub-tropical jungle of narrow valleys, steep hills, intersected by many streams and rivers, live some 300,000 people belonging to at least twelve different tribes of which the most primitive, such as the Murung, live in the Bandarban (border or monkey) Forest.

The tribes are divided, roughly speaking, into two groups—the *Khyoungtha* or Children of the River and the *Toungtha* or Children of the Hills. The former live mostly along the river banks and are considered to be of Arakanese origin. They speak an ancient dialect of Arakan and conform to the Buddhist religion. Prominent among them are the Chakmas and the Moghs. The *Toungtha* are, probably descended from the original inhabitants of the Hill Tracts. They speak numerous dialects and they include the Tipperas, Murungs, Pankhus, Lushais and Kukis. The Chakmas form the largest tribe with 24 *Septs*; the Murungs form the smallest comprising about 16,000 persons and, in 1909, were recorded as having only five *Septs*, but the number appears to have grown.

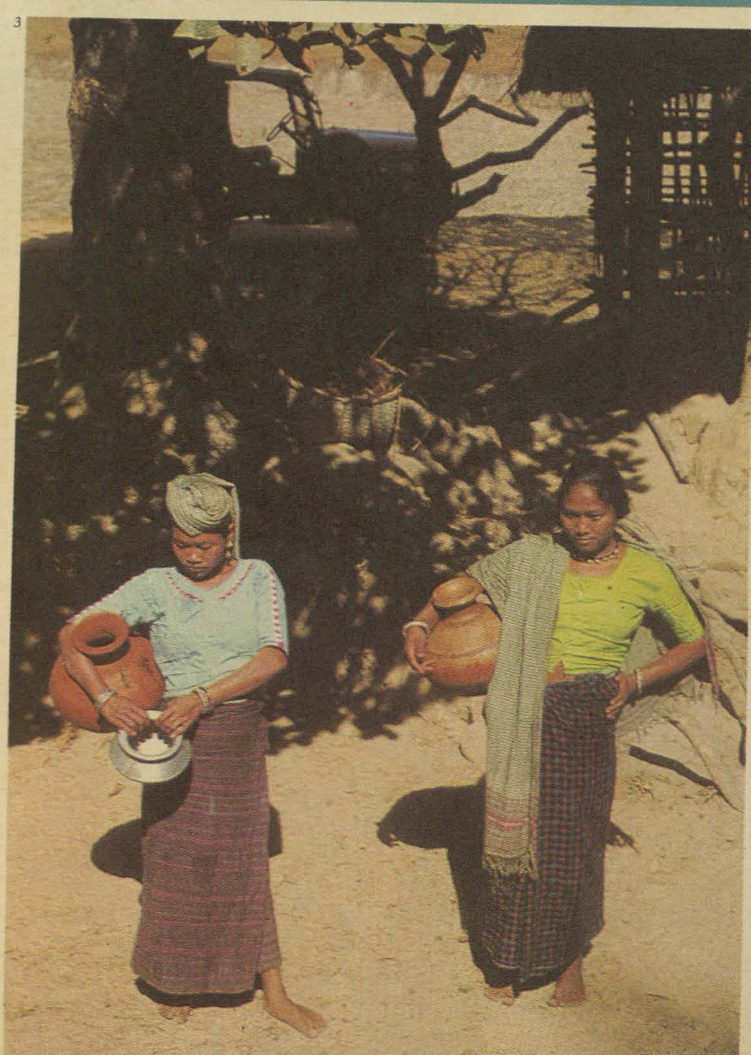
At one time, the tribes were militant, warlike and even cruel but they are now settled in the valleys and on the slopes of their jungle-clad hills pursuing a peaceful agricultural existence, and on comfortable terms with their form of life. They are people of light brown complexion with straight hair and their men are stoutly built. The Mongolian element in their ancestry is apparent enough and lends to their attractive womenfolk the same kind of delicate charm that is found in other nations of Mongolian origin.

They mostly follow a method of cultivation called *Jhoom* in which land is cleared by fire before the monsoon and the debris cleared. As soon as the first monsoon showers fall and the soil is well watered, they plant rice, cotton, maize, sesamum, pumpkin, melon and yam. The seeds are mixed together with rice predominating since this is their staple foodgrain. The ash formed by firing the vegetation provides a natural manure for the soil but the whole process of cultivation is largely a matter of chance depending much on rain falling at the right time, in the right quantity and also on the depredations of wild animals. Nevertheless, in a good season the crops will be abundant.

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1 *Picturesque Cox's Bazaar with ever green hills and one of the longest sea beaches in the world.*
2 *Stretching about 70 miles Cox's Bazaar beach, safe from sharks, is ideal for swimming.*
3 *The women cigar-makers of Cox's Bazaar strive to keep thriving this cottage industry.*

4 *Holiday-makers from far and near relaxing on the golden sands of Cox's Bazaar beach.*

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women, small, fair-skinned and pretty, play an important part in these activities, working in these small "factories" in the morning and afterwards performing the household tasks. Before sunset, they bathe, dress in their best clothes, and say the evening prayers before taking their dinner.

Cox's Bazaar is particularly proud of its fine sea beach—perhaps the longest unbroken stretch of sand in the world—which, from Cox's Bazaar to Badarmokan is some 75 miles long and, at low tide, the distance can be covered in a jeep in two hours. For the tourist, there are two rest houses, three motels and the Hotel Coxy. It is a splendid place for a quiet, relaxing holiday in a pleasant, easy atmosphere.

The backdrop of hills and mountains is especially beautiful. Here, in the jungle, wild life teems with elephant, leopard, panther, wild boar, black bear and bison. In the deep forest there are pythons of enormous size and the jungle fowl, including green pigeon and pheasant, are numerous. Nature has indeed been kind to Cox's Bazaar, one of the world's loveliest and still unspoilt places.

The traditional swing and merry-go-round put up on festive occasions like the annual fairs and festivals provide entertainment to little children in the rural areas of West Pakistan.

ART, LIFE AND CULTURE

Women of Pakistan

The Pakistani woman has recognised the need for her participation in the life of the nation in a fuller sense and she is surprisingly eager to prepare herself for it. This is doubtless due, in large part, to the exceptional burdens placed upon her shoulders at the time of partition in 1947. Today, the woman of Pakistan eagerly embraces every opportunity of education—in the humanities, science, the professions and home economics—that is open to her and these have steadily increased during the past twenty years.

Women have made a mark in almost every occupation it is possible to think of. Pakistan has had women ministers of Government, diplomats, members of the National and Provincial Assemblies and engaged in all branches and all grades of the civil services. In the professions, Pakistan has many women doctors, surgeons and nurses. There are women lawyers, chartered accountants, engineers of all categories, architects, bank officials and women industrialists. Women do, of course, monopolise the more obvious feminine occupations—proprietorship of fashion shops and boutiques; beauticians and hair stylists; fashion designing as well as appearing on radio and television. Women have also done well in advertising. It need hardly be said that many Pakistani women are good writers, poets and successful journalists.

More particularly, the women of Pakistan have shown much interest in social work, particularly among the poor and the handicapped.

Change and Progress

It is a fact, whether one likes it or not, that Pakistan is a country where nine persons out of every ten live in villages and where scarcely one out of those nine is, as yet, able to read and write. Moreover, in past years, the unjust division of land, the effect of out-dated systems of land tenure, placed unfair and onerous burdens on those who really performed the labour of tilling the soil.

In recent years, things have changed a lot in rural Pakistan and well worked-out plans for rural reconstruction and development have done much to ease the peasant's burden.

The system of village councils has been valuably utilised by the administration, and has been made an important part of the machinery of local government. Encouraging the villagers to manage their own affairs and to exercise



Wayside shows of a dancing bear in West Pakistan provide amusement and thrill to the old and young alike.



due initiative, funds have been provided to enable co-operative societies to be established, to provide cash loans to farmers, repayable in easy instalments, to make good quality seeds available and to encourage modern methods of farming by the use of tilling equipment, fertilizers, pesticides and uptodate methods of animal husbandry. Nor are education, health and social progress ignored. People are taught the values of hygiene and the need for a nutritious, balanced diet.

But village life is not entirely utilitarian. The villagers of Pakistan are lively, cheerful people who love a feast, good fellowship, song and dance. There is still much in the village that is traditional and is likely to endure. But the impress of the outside world is there, too. Radio has made the villagers much more familiar with the world at large, and especially with their own country, its problems, its successes and its plans for the future.

Painting, Music, Dance

In Pakistan, painting falls into two distinct schools, one that derives directly from the sub-continental tradition as modified by the appearance of Muslims from the Middle East, and the other which has embraced the modern, Western approach. Essentially, however, the high level of artistic skill which prevails in the visual arts, generally, in Pakistan, owes itself to a long heritage both in painting, in design and in calligraphy. The traditional school in Pakistan is led, today, by Abdur Rahman Chughtai (born 1897). The progressive school of modern realism has flourished in Pakistan, particularly since Zainul Abedin produced his stark record of the Bengal famine in which he depicted, with tremendous power, the tragedy of that terrible experience. Many of Pakistan's younger painters have given up realistic work and have adopted varying non-representational styles, some of them highly individualistic and impressive. Expressionsim and surrealism have also made their appeal and the standard of work produced is high.

In Pakistan, music occupies a definite and important place in the lives of all classes. Before the advent of the Muslims in the subcontinent, music tended to be mainly, a vehicle of religious exercise and worship. The Muslims brought with them a well developed system of vocal and instrumental music based on Arab and Persian traditions and there then ensued a fusion of ideas and themes which has led to the creation of a distinct school of eastern classical music. Apart from the *Ghazal,* which is a direct heritage from Iran, music in Pakistan has developed into an art directly expressive of the thought and experience of the people. Much that has been said about music applies to the dance in East and West Pakistan where local traditions, pre-Muslim dance and Muslim traditions have produced something remarkably fine. Some of the dances vary from place to place and from season to season but others appear all the year round.

From Chessboard to Cricket Field

Archaeological discoveries in the Indus Valley in Pakistan have proved, beyond any doubt, that chess was a popular pastime as far back as 3,000 B.C. Chess never ceased in popularity and, in Moghal times, we find that it was played, sometimes 'two-handed' and sometimes 'four-handed'. Hunting has always been much liked and, in his *Memoirs*, Emperor Jehangir claimed that of all the forms of hunting, that with the falcon was the best. Falconry is still popular in the North-West Frontier, especially in Gilgit, Chitral and the Khyber. Big and small games hunting are widely pursued and Pakistan offers a very wide variety from the Bengal tiger, deer, wild boar, python, wild sheep, markhor, crocodile to duck, teal, partridge, pheasant and snipe. Polo has been a

1 *Exquisitely finished jars from Multan, the finest pieces of decorative pottery that have survived the onslaught of machine-age.*
2 *Instrumental music has a distinctive appeal for the music lover. Picture shows a talented instrumentalist playing on her guitar.*

favourite sport in Pakistan for centuries and, in fact, probably originated in its territories. In the mountain regions of Hunza and Gilgit, polo is played everywhere and every village and hamlet has its own polo ground. It is a fact of history that the first Turkish ruler in the sub-continent, Qutbuddin Aibak, died of injuries when he fell from his horse while playing polo in Lahore. Wrestling is another ancient and still very popular sport and Pakistan has produced some of the mightiest wrestlers known to the game. Gama achieved world fame when he threw an open challenge to the world and, after defeating the best Europe could produce, was given the title *Rustam-i-Zaman*, which roughly means *Hero of Heroes*.

In hockey, Pakistan is, today world champion. The game characteristically belongs to the subcontinent with its emphasis on eye and wrist and it is unlikely that, in hockey, the name of Pakistan will disappear from among the leaders. Indeed, hockey can be regarded as Pakistan's national game but that does not preclude the fact that, in cricket and squash, Pakistan also holds a very high international place. Tennis and soccer are popular but in these Pakistan has not yet achieved the same eminence.

Fairs and Festivals

Although Pakistan is, in terms of religious communities, a predominantly Muslim country, the Muslims constituting 88.1 per cent of the population, there is a community of caste Hindus (4.9 per cent); Scheduled Caste Hindus (5.8 per cent); with smaller communities of Christians, Buddhists and Parsis. All of them occupy an honourable place in the national life and the various religious and social festivities of each contribute much to the colourful celebrations that take place at different times of the year.

One of the most important Muslim festivals is '*Id-ul-Azha*' or '*Id-i-Qurban*', meaning the festival of sacrifice which is observed by all Muslims on the tenth day of *Zilhij*, the twelfth month of the Muslim year. On this day, Muslims commemorate the sacrifice of Abraham when he offered his son, *Ismail*, as Muslims believe, to God.

Another annual Muslim Festival is '*Id-ul-Fitr*'. It is observed on the first day of *Shawwal*, tenth month of the Muslim year, and marks the end of the holy fasting month of Ramazan. *Muharram*—meaning sacred—is the mourning month of the Muslim calendar during which all Muslims mourn the martyrdom of Imam Hussain, grandson of the Prophet.

The Hindus, who live mostly in East Pakistan, have religious festivals equally important to them. Prominent among them are *Durga Puja, Diwali, Saraswati Puja*, *Holi* (the festival of spring) and *Yath Ratra*. For many Hindus, *Janam Asthmi,* the birthday of Krishna, is also an event of great significance. The



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Buddhists observe their major annual festival on the full moon of *Baisakh*, which falls between April and May. This festival is associated with the day on which Gautama Buddha was born and, later, also attained supreme wisdom and *Mahaparinirvana,* meaning the great salvation. The Christian community celebrates Easter and Christmas as do Christians everywhere. The principal day in the Parsi calendar is *Nauroz* which marks the New Year.

The freedom with which every religious community in Pakistan observes its religious festivals is a noteworthy evidence of the spirit of toleration that prevails throughout the country and which is so marked a characteristic of the majority religion.

Young Pakistan

The children of Pakistan, like children all over the East are undergoing a revolutionary change in their upbringing and outlook. This is partly the result of economic uplift and partly the introduction of modern means of audio-visual education and entertainment in the developing countries like ours. According to the 1961 population census, the percentage of literacy among Primary School-going children (5 to 9 years) was only 10.7, much lower than the total literacy of Pakistan, which was about 19 per cent. The number of schools and the enrolment in them has increased rapidly at the rate of 4,000 and 4,00,000 respectively. It is expected that at this rate the child population at schools from Classes I to V will reach the 70 per cent mark by the end of the current year.

However, it is not only the child's formal education that needs attention, for if he is to grow into a responsible citizen, his recreation must, to a certain

Young Pakistani girls dye each others' hands with 'mehndi', to celebrate happy occasions like the 'Ids' and marriage ceremonies.



extent, be directed towards constructive channels. Many organisations in the country devote themselves to child welfare.

The most striking feature of the current educational effort in Pakistan, however, is the stress laid on the development of University education, both in quantity as well as quality. Starting with two established universities—Lahore and Dacca, and a third, just four months old at Hyderabad at the time of independence in 1947, Pakistan now has thirteen universities with a total enrolment well over 20,000. Student community in Pakistan is free to form students' unions and associations through which they make known their needs and problems and also carry out their social and cultural activities. Youth hostels aim at providing facilities for recreation to young people and children with emphasis on hobbies, production skill and training. The youth welfare organisers foster interest in work camps, community services, and youth rallies for young people.

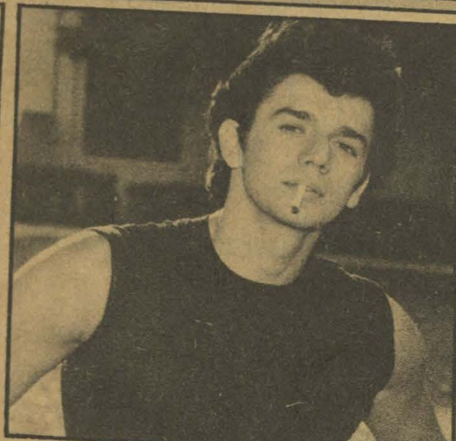
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Exerciseready

13-8-83

D/o Abdul Ghafoor Date of Birth. 16th of December.

15-4-83



Adrian Zmed plays the head T-Bird Johnny. He's determined not to lose Stephanie to any of his rivals.

PAKISTAN

a land of many splendours

